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EXERCISES

IN

GREEK PROSE COMPOSITION,

FOR THE USE OF

ETON, WINCHESTER, WESTMINSTER, HARROW,
AND KING'S COLLEGE, LONDON.

BY C. D. YONGE,

AUTHOR OF

"AN ENGLISH-GREEK LEXICON," A NEW LATIN
"GRADUS AD PARNASSUM," ETC.

LONDON:

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PREFACE.

THE history of the following Exercises is the same as that of the "Exercises in Latin Prose Composition," with which they correspond in design, being translations (with such slight alterations as appeared desirable) from the works of the purest Greek authors, chiefly from Thucydides, Xenophon, Plato, Isocrates, and Demosthenes.

They were originally compiled for the use of pupils of my own, at a time when there was not, I believe, any book whatever of Exercises for Greek Composition in existence; and afterwards the appearance of Mr. Arnold's excellent "Practical Introduction to Greek Prose Composition" suggested to me the idea of arranging the selection which I had made, and adapting them in regular order to the rules contained in that most useful book. I have subjoined in this book also, as in the Latin Exercise book, a few Exercises at the end referring to no particular rule, but illustrative of the whole, with the view of teaching the pupil to think for himself, unassisted by special reference to any particular rule; and also, at the suggestion of those kind friends who have honoured my plan with their approbation and sanction, a few passages from some of the purest English authors,

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selected with express reference to their capability of easy translation into Greek.

I must repeat my thanks to Mr. Arnold for permitting me to make references to the rules laid down in his excellent and most useful books.

C. D. Y.

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EXERCISES

IN

GREEK COMPOSITION.

THE subject of a sentence, which is usually the nominative case to the verb, is not always an actual substantive in Greek, but is often either an adjective or participle, or even an adverb with the article (in which cases, however, of course a substantive is understood); and also the infinitive with the article (and sometimes even without it) is used as a substantive in all cases. Moreover the article with an adverb is often also equivalent to an adjective. See Arnold, c. 1. 2., and also c. 12.

EXERCISE 1.

My friends, those mountains which we see belong to[1] the Chaldeans; and if we were to occupy them, and if a garrison of ours were on the summit, it would be needful for both the Armenians and Chaldeans to behave with propriety[2] towards us. Now[3] the sacrifices are favourable to us. But *for the accomplishing* these matters there is no such ally to human enterprise as promptness. For if we ascend the mountain before our enemies are collected together, we shall either occupy the summit wholly without a contest[4], or we shall have to do with[5] enemies small

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in number and weak. Of all labours, then, there is none either easier or more free from danger[6] *than to make haste* now.

[1] To belong to, εἰμι, c. gen. [2] To behave with propriety, σωφρονέω. [3] Now (not in point of time), οὖν. [4] Without a contest, ἀμαχεί. [5] To have to do with, χράομαι. [6] Free from danger, ἀκίνδυνος.

Exercise 2.

But Cyrus, perceiving that his soldiers had their bodies in good condition[1] for *the bearing* of military labours, and their spirits in good order *for the despising* of *the enemy*, and that they were skilful each *in the matters which belonged*[2] to his own style of equipment[3], and as he saw them all well prepared *for obedience* to their leaders, on all these grounds was eager immediately to put in execution[4] some of his plans against the enemy; knowing that *by delay* much even of good preparation is often changed for the worse[5], but that common dangers make fellow soldiers cherish friendly feelings[6] towards each other, and that at such a time they neither envy those who are splendid in their arms, nor those who are eager for glory, but that such men rather praise and caress[7] those like themselves, thinking that they are fellow-workmen for the common good.

[1] In good condition, in good order, εὖ. [2] Belonging, προσήκων. [3] Style of equipment, ὅπλισις. [4] To put in execution, πράσσω. [5] To be changed for the worse, ἀλλοιόομαι. [6] To feel, to cherish feelings, ἔχω, c. adv. [7] To caress, ἀσπάζομαι.

Exercise 3.

But know you that our city has the greatest reputation among all men on account of[1] *not yielding* to calamities, and of freely *lavishing* both the lives of her citizens[2] and labour on war, and that she has acquired the greatest power of any city up to this time, of which the memory will survive *among future generations* for ever, even if we now give way a little; for it is the nature of all things

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to deteriorate. And an inactive person may, perhaps, blame this; but one who is inclined to be active[3] himself will admire it, and one who does not succeed will envy it. But *to be hated* and to be unpopular[4] *at the moment*, has happened to all who have ever aspired[5] to rule others. But he decides rightly who is not afraid to incur *unpopularity* for great objects; for hatred does not last long; but both the present splendour and the subsequent renown remain to be remembered for ever. And yet, deciding on what was honourable with respect *to the future*, and not discreditable with regard *to the immediate* consequences[6], by your present promptness have obtained both these things. Do not show then that you are depressed by your present troubles; since those who are the least afflicted by disasters are the most prosperous both of cities and of private individuals.

[1] On account of, διὰ. [2] The lives of citizens, σώματα. [3] To be active, δράω τι. [4] Unpopular, λυπηρὸς, ἐπίφθονος. [5] To aspire, ἀξιόω. [6] The immediate consequence, τὸ αἰτίκα.

Exercise 4.

"You know, at all events," said Socrates, "what sort of things are good and what are bad." "Indeed I do," said he; "for if I did not know even this, I should be more stupid than even slaves." "Come then," said he, "tell me them." "But that is not difficult," said he; "for, first of all, *to be in good health* I think good of itself; and *to be ill* I think an evil. Then the causes of each of these things, whether things drank or eaten, or habits, *those which tend*[1] to *being in health* I think good, and those [which tend] *to being ill* I think bad. Therefore," said he, "*the being in health* also, *and the being ill*, when they are the causes of anything good, will be good, but when [they are the causes] of evil, will be evil. But when," said he, "can *the being well* be the cause of evil, and *the being ill* the cause of good?" "When," said he, "those who through their vigour have shared in a disgraceful expedition, or a disastrous voyage, and perish; but those who through ill health have been left behind are saved." "You say truly, but do you not see," said he,

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"that through vigorous health some men have a share[2] in *what is advantageous*, and others are deprived of it by ill health? These things, then, which at one time[3] are advantageous, and at another injurious, are not more good than bad." "It would seem so indeed," said he, "according to this argument."

[1] To tend, φέρω. [2] To have a share in, i. e. to share, μετέχω. [3] At one time, answered by "at another time," ποτὲ . . . . ποτὲ.

Exercise 5.

Moreover the form of government[1] which then existed was as much better than that which was established afterwards as Aristides, and Themistocles, and Miltiades were better men than Hyperbolus and Cleophon, and *the mob orators*[2] of the present day. And you will find the people of that time not full of indolence, or of hesitation, or of empty hopes, but able to conquer in battle all who invaded[3] the country; and considered worthy of the highest honours[4] in the dangers *which were incurred* on behalf of Greece, and so trusted that many cities voluntarily placed themselves under its dominion.[5] And when this was the case, instead of a form of government highly thought of by all, this power has led us on to such intemperance as no man could praise; and instead *of conquering* invaders it has taught the citizens not to venture to go out against the enemy, even before the walls; and instead of the goodwill which existed towards them on the part of[6] the allies, and the renown which it had among all the Greeks, it has brought the city into so much unpopularity[7], that it was very nearly being enslaved, if we had not found[8] the Lacedæmonians, who had been our enemies from the beginning, more kindly disposed towards us than those who had formerly been our allies.

[1] A form of government, πολιτεία. [2] To be a mob orator, δημηγορέω. [3] To invade, εἰσβάλλω εἰς, ἐπιστρατεύω. [4] The highest honours, τὰ ἀριστεῖα. [5] To place under the dominion of, ἐγχειρίζω. [6] On the part of, παρὰ, c. gen. [7] Unpopularity, μῖσος. [8] To find (one so and so), τυγχάνω, c. gen.

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Exercise 6.

And after *this*, the exiles who had been restored [1] came to Lacedæmon to accuse their city; and others also of *the men from their own city* [2] accompanied them, saying, that they seemed to many, even of their own fellow citizens, to have been unjustly treated.[3] But the city of the Phliasians being indignant at this, fined all who went to Lacedæmon without the city sending them. But they, having been fined, hesitated to return home; but remaining at Sparta, they told the people that those men had done this violence [4] who had banished them, and excluded the Lacedæmonians from Phlius; and that these men had bought their property, and were now proceeding to violent measures in order not to restore it; and that these now had contrived that they should be fined [for] having come to Lacedæmon, in order that for the future no one should dare to go thither to show *what had been done* in the city. And as the Phliasians *really* seemed to have behaved with insolence, the Ephori proclaim a levy of troops [5] against them.

[1] An exile who has been restored, ὁ κατελθὼν. [2] From one's own city, οἴκοθεν. [3] To be treated, πάσχω. [4] To do violence, to proceed to violent measures, etc., βιάζομαι. [5] A levy of troops, φρουρὰ.

Exercise 7.

But of those who know what sort of person Socrates was, all who aim at virtue continue even now to regret him above all men, as having been the most useful man to aid them in the study of virtue. To me, indeed, he seemed to be the best and most fortunate of men; being such as I have shown him to be, so pious as to do nothing without the will of the Gods, and so just as to injure no one, even in a trifle; but to aid *in the most important manner those who had any intercourse with* [1] *him;* and temperate, so as never to prefer *that which was more pleasant* rather than *that which was more virtuous*, and wise, so as never to be mistaken [2] in distinguishing *the better* for *the worse*, and to need no adviser, but to be adequate in himself [3] for the understanding of these matters, and competent in dis-

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course to explain and define such things; able also to examine others, and to confute them when wrong, and to turn them to virtue and honourable conduct.[4]

[1] To have intercourse with, *χρόομαι.* [2] To be mistaken, to be wrong, *ἁμαρτάνω, διαμαρτάνω.* [3] Adequate in oneself, *αὐταρκὴς.* [4] Honourable conduct, *καλοκαγαθία.*

The Greek language has no indefinite article answering to the English "a," when we say "a man," etc.; but when the Greeks referred to any particular person or thing, they used *τίς*. The definite article *ὁ, ἡ, τὸ*, is used especially with objects or persons recently mentioned, or with objects well known; nearly always with the names of nations; and usually with the names of countries, mountains, rivers, etc.; but is commonly omitted with the names of towns; also it is often omitted after a preposition, in cases where otherwise we should expect to find it used; as "from the beginning," *ἐξ ἀρχῆς*. Moreover it is often used where we in English use the possessive pronoun "my, your, his;" as "stretch forth your hand," *ἔκτεινε τὴν χεῖρα*. Also, where we in English use "the one" answered by "the other," or "some" answered by "some," the Greeks used *ὁ μὲν .... ὁ δὲ — οἱ μὲν .... οἱ δὲ*; and if there are more divisions than two, the first "some" is rendered by *οἱ μὲν*, and all the subsequent ones by *οἱ δέ*. In translating "this," the article is often added to give emphasis; as "this man," *ὁ ἀνὴρ ὅδε, οὗτος ὁ ἀνὴρ*, etc. See Arnold, cc. 4—17.

Exercise 8.

And when *Cyrus* was near *Babylon* he placed all his *army* round *the city*, and then he himself drove round *the city* with *his friends* and the chief men[1] of *the allies*. And when he saw *the* walls he prepared to lead away *his* army from *the city*; but *a* deserter coming out told him that they were going[2] to set upon him when he led off his army. For, said he, *your* phalanx appeared weak to them as they looked down upon it from *the* wall. And it was by no means strange that it was so; for as they

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were drawn out round a vast extent of wall, it was inevitable that *the* phalanx should have very little depth. *Cyrus*, therefore, heard these things, called together the chief men, and said, "We have now, O allies, surveyed the city all round[3]; but I do not seem to see how *a man* attacking walls so strong and lofty can take them; but, since they will not come forth and fight, in proportion as there are more men *in the* city, so much the more quickly do I think that they can be taken by famine. Unless, therefore, you have any other method to suggest[4] I think *the men* should be besieged in this manner." And Chrysantes said, "And does not *this river* flow through the middle *of the city*, having a width exceeding two furlongs?" "Aye, indeed," said Gobryas, "and a depth so great that two men standing one *on the* other could not overtop[5] *the* water; so that the city is still stronger by means of *its* river than by *its* walls."

[1] The chief men, *οἱ ἐπικαίριοι*. [2] To be going (to do . . .), *μέλλω*. [3] All round, *κύκλῳ*. [4] To suggest, *λέγω*. [5] To overtop, *ὑπερέχω*.

Exercise 9.

And after these things *a Syracusan* of the name of Herod, being in Phœnicia, with a *shipowner*, and seeing Phœnician triremes, *some* sailing thither from other quarters, *some* having been manned there, *and some* still being got ready[1], and hearing this also besides[2] that there were to be[3] three hundred of them, embarking on board[4] *the first vessel* that was bound[5] *for Greece*, he brought word[6] *to the* Lacedæmonians that *the king* and Tissaphernes were preparing this expedition; but against what country[7], he said, he did not know. And when the Lacedæmonians were much excited at this, and convened their allies, and were deliberating what they ought to do, Lysander, thinking that the Greeks would be much superior in *their naval force*, and considering that the army[8] that had gone up with Cyrus had come safe off[9], persuades *Agesilaus* to undertake to make an expedition into Asia, if they will give him thirty Spartans, and two thousand of the newly enfranchised citizens[10], and a body of allies,

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six thousand in number[11]; and he himself wished to accompany him in the expedition[12].

[1] To get ready, *κατασκεύαζω*. [2] To hear besides, *προσακούω*. [3] That there were to be,—translate this, "that it was necessary (*δεῖ*) that they should be." [4] On board (after a verb of motion), *ἐπί*. [5] To be bound (as a ship) for, *ἀνάγομαι ἐς*. [6] To bring word to, *ἐξαγγέλλω*. [7] Against what country, *ὅποι*. [8] Army (opp. to fleet), *τὸ πεζόν*. [9] To come safe off, *σώζομαι*. [10] Newly enfranchised citizens, *νεοδαμώδεις*. [11] In number, *ἐς*. [12] To accompany any one in a military expedition, *συνεξέρχομαι*.

Exercise 10.

I was about to say that no man ever makes laws at all, but chances and events of all sorts happening in every sort of way[1], make laws for us in every instance[2]. For either *a war* pressing violently overturns forms of government, and changes laws; or the perplexities of bitter poverty, and often diseases compel men to make innovations[3] when pestilences befal them; and sometimes there is a train of disasters lasting many years. Now a man, considering all these things, may be ready to say, what I have just now said, that no mortal makes laws[4] at all, but that nearly all human affairs are chance.

[1] In every sort of way, *παντοίως*. [2] In every instance, *τὰ πάντα*. [3] To make innovations, *καινοτομέω*. [4] To make laws, *νομοθετέω*.

Exercise 11.

And after this, having breakfasted, and having crossed *the river* Zabatus, they marched in battle array[1], *having the beasts of burden in the middle.* And when they had advanced no great way, Mithridates appears again, having about[2] two hundred cavalry, and of bowmen and slingers about four hundred, very active and vigorous men, and he advanced, as being a friend towards *the Greeks.* But when he was near, on a sudden *some* of them, both cavalry and infantry, shot arrows[3], and *some* used their slings[4] and wounded [the Greeks]. And *the rear-guard* of *the Greeks* suffered severely, but could not retaliate at all, *for the Cretans* could not shoot as far as[5] *the Persians;*

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and *the javelin-men* could not dart far enough to reach *the slingers*. On this Xenophon thought [6] that they ought to pursue them; and those *of the* heavy-armed soldiers [7], and *peltasts* [8] who happened to be in the rear-guard [9] with him in pursuit. However they could not overtake any of the enemy. For neither had *the Greeks* any cavalry, nor could the infantry, in a short distance, overtake the infantry who fled, having a great start [10]. For it was not possible to follow them far [11] from the rest of the army. But the barbarian cavalry, even when flying, wounded *their* pursuers, shooting *backwards* [12] from *their horses;* and as far as *the Greeks* advanced in the pursuit [13], so far they were forced to retire fighting.

[1] In battle array, τεταγμένος. [2] About (of number), ὡς. [3] To shoot arrows, τοξεύω. [4] To use slings, σφενδονάω. [5] Not as far as, βραχύτερα, not far enough to, βραχύτερα ἤ. [6] I think, δοκεῖ μοι. [7] A heavy armed soldier, ὁπλίτης. [8] A peltast, πελταστής. [9] The rear guard, οἱ ὀπισθοφύλακες. [10] Having a great start, ἐκ πολλοῦ. [11] Far, πολύ. [12] Backwards (after a verb of motion to . . .), εἰς τοὔπισθεν. [13] To advance in pursuit, προδιώκω.

Exercise 12.

For when he returned [1] *to Lacedæmon*, after *the descent of Theseus* into hell, and when she had arrived at the age to be sought in marriage [2], all *the* kings and princes [3] *of that time* had *the* same opinion concerning her. For though it was in their power to take as wives the most admirable women in *their own cities*, overlooking *any* marriage at home, they came to seek her in marriage. And when he who was to be married to [4] her was not yet selected, but while the matter was yet open [5], it was so evident to all that she would be a cause of war [6], that coming together they gave pledges to one another that, if any one carried her off from him who was judged worthy to gain her, they would come to his assistance, each one thinking that he was preparing *this alliance* for himself. Now of *their* individual hope all except one were disappointed; but *the* glory common to all which they had in her matter no one of them missed. For not long afterwards, there being a dispute among the Gods concerning

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beauty, of which Paris, *the Son of Priam*, was appointed judge, and when Juno offered him to be king over *all Asia*, and Minerva to be victorious in war, and Venus *marriage with* Helen, not being able to give a decision about their persons, but being bewildered with the sight of the goddesses, and being compelled to decide between their gifts, he chose *the* connection [7] with Helen in preference to all *the other* things.

[1] When she returned, gen. abs. [2] To seek in marriage, *μνηστεύω*. [3] To be a prince, *δυναστεύω*. [4] To be married to, *συνοικέω*, c. dat. [5] Open, undecided, *κοινός*. [6] A cause of war, *περιμάχητος*. [7] A connection (of marriage), *οἰκειότης*.

Exercise 13. — (The same continued.)

And he did so, not looking *to pleasure*, although this too is preferable to many things in the opinion *of the wise* [1]. Still, however, he was not eager for that, but he desired to be a connection [2] of Jupiter, thinking that *this honour* was much greater and more splendid than *the* sovereignty *of Asia*, and that great powers and sovereignties sometimes fall to the lot of worthless men; but that no man of future generations would be thought worthy of such a wife, and besides this, that he could leave no more noble possession *to his children* than [he would do] if he contrived for them that not only on the father's but also on the mother's side [3] they should be descended from Jupiter. For he knew that *other pieces* of good fortune [4] quickly change; but that *noble birth* remains for ever to *the same* people; so that this choice would be one for *his* whole family, but that the other gifts were only for his own time. No one, therefore, who thinks rightly can blame these considerations. But some of those who do not look far into [5] *the matter*, but consider only *the* immediate result [6], have before now reproached him; the folly of whom it is easy for all men to perceive from the very things they say against [7] him.

[1] To be wise, to think rightly, *εὖ φρονέω*. [2] A connection, i.e. a man connected by marriage with, *κηδεστής*. [3] On the side of, *πρός*, c. gen. [4] A piece of good fortune, *εὐτυχία*. [5] To look far into, *ἐνθυμέομαι πρό*. [6] To result, *συμβαίνω*. [7] To say against, to reproach, *βλασφημέω περί*, *λοιδορέω*.

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Exercise 14.

But the next summer *the populace* of the Argives, entering into a conspiracy[1] by degrees, and taking courage, attacked *the oligarchy*[2], watching the opportunity of[3] the games *at Lacedæmon.* And a battle taking place in the city, the populace got the better, and slew *some,* and drove out *others.* But *the Lacedæmonians,* though their friends sent for them, did not arrive for some time; but then, putting off *the games,* they came to their assistance.[4] And hearing[5] at Tegea that the oligarchs were defeated, they were not willing to advance any further, though *those who had* escaped entreated them, but returning home they celebrated[6] the games. And afterwards, when ambassadors came from the Argives in the city, and from *those without,* and when *their* allies were present, and when many things had been said by each party, they decided that *those in the city* had done wrong, and they determined to make an expedition[7] against Argos. But procrastination and delays took place. But *the* populace *of the* Argives, fearing the Lacedæmonians, and inviting again *the alliance of the Athenians,* and thinking it would be of the greatest service to them, fortified long walls down to the sea, in order that, if they were cut off from the land, *the* importation *of supplies*[8] by sea might be secured to them.

[1] To enter into a conspiracy together, *συνίσταμαι.* [2] The oligarchy, *οἱ ὀλίγοι.* [3] To watch the opportunity of, *τηρέω.* [4] To come to one's assistance, *βοηθέω.* [5] To hear (news), *πυνθάνομαι.* [6] To celebrate (festivals, &c.), *ἄγω.* [7] To make an expedition, *στρατεύω.* [8] Supplies, *τὰ ἐπιτήδεια.*

Exercise 15.

And Battus, one of the generals, — for there were two present in *the battle,* — taking a company, came to the village with the design[1] to protect it, as it was unfortified. And Lycophron with the rest engaged. And first of all *the* Corinthians fell upon[2] the right wing of the Athenians, and then on the rest of the army, and the battle was fierce and hand to hand[3] everywhere. And the right

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wing of the Athenians and Carystians (for these were stationed side by side[4] at the extremity of the line,) received the attack of the Corinthians, and with difficulty repelled them; and they, retreating to a wall, hurled down stones upon them as they were above them, and attacked again. And when *the* Athenians received them *the battle* again became fierce; and *a* company[5] of *the* Corinthians bringing assistance *to their* left wing put to flight *the right* wing *of the* Athenians, and pursued them to the sea. And again the Athenians and Carystians rallied, and returned to the charge[6] from *their* ships; and the rest of the army on both sides fought without intermission; but, above all[7], the right wing of the Corinthians, in command of which Lycophron repelled the left wing of the Athenians; for they expected that they would make an attempt on the village.

[1] With the design to = being about to. [2] To fall upon, to attack, ἐπίκειμαι. [3] Hand to hand, ἐν χερσὶ. [4] To be stationed side by side, παρατάσσομαι. [5] A company (of soldiers), λόχος. [6] To rally, and return to the charge, ἀναστρέφω. [7] Above all, μάλιστα.

Exercise 16.

If then, O Athenians, this man, having behaved himself[1] decorously and moderately *in other* respects, and having injured none of *the rest* of the citizens, had been thus outrageous and violent to me alone, first of all I should have thought this a misfortune of mine; and in the next place[2] I should have feared that this man, all the rest of whose life was moderate and benevolent, would by that means escape[3] *suffering* punishment for his injurious conduct[4] towards me. But now, *the other* instances in which he has injured many of you are so many and of such a nature, that I am released from *this fear*, and fear, *on the contrary*, lest, when you hear that others also have suffered many terrible things at his[5] hands, *an idea* like this should occur to you, "In what respect have you suffered[6] worse things than each individual of the rest, that you are indignant?" All the things, indeed, that have been done by him, neither should I be able to tell you, nor

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would you endure to hear; but what are the most important and most undeniable, those I will mention; and they are of every sort — many acts of insolence, and villanies towards *his own* kindred, and impieties towards *the* gods, and there is no place in which you will not find that he has done many things deserving of death.

[1] To behave, to behave oneself, *παρέχω ἐμαυτὸν*. [2] In the next place, *ἔπειτα*. [3] To escape, i. e. avoid doing, etc. *διακρούομαι*, c. acc. [4] Injurious conduct, to be guilty of injurious conduct, *ὕβρις, ὑβρίζω*. [5] At his hands, *ὑπ' αὐτοῦ*. [6] Render this, "having suffered . . . . . are you indignant?"

Exercise 17.

How then, O Socrates, do men seem to you to become good, if they are so neither by nature nor by learning? In what other way can they become so? I think, indeed, that that cannot easily be proved; I conjecture, indeed, that the possession [of virtue] is something divine, and that *the good* exists in the same way as *the* divine prophets and *the* soothsayers. For these men become such neither by nature nor by art, but they are such having become so by inspiration from *the* gods; and so, too, *the men that are good* tell *their* cities *what will* result in every instance, and *what is going* to happen, by inspiration from God, much better and more clearly than the soothsayers. And even *the women* say that "this man is a divine man;" and *the* Lacedæmonians, when they praise any one excessively, say that he is *a divine* man; and Homer often uses this same expression; and so do *the* rest of the poets. And when God wishes to do good to a city, he puts good men in [1] it; but when a city is about to fare ill, *God* takes *the good men* out of *that city*. So that virtue seems to come to those who possess it, neither from being taught nor by nature, but by divine providence.

[1] To put into, *ἐμποιέω*.

Exercise 18.

And in the meantime Pleistoanax, fearing *the reinforcement of the* ships from Samos, and hearing too that Adi-

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mantus had great riches in Ionia, and on that account was one of the most influential [1] men of that country, was eager to gain possession [2] of *the city* beforehand if he could, lest, if he were arrived, the citizens, hoping that he would collect an allied force from *the* islands and from *the main-land*, so as to save them, would not surrender. And he offered an arrangement [3] on moderate [4] terms, making this proclamation, that *any of the* citizens and of *the* Athenians in the city *who chose* might remain on his property, enjoying equal rights; and *that they who did not choose* might depart within five days, taking away *their property*. And the body [5] of the citizens, hearing this, were divided in *their* opinions, especially as there was but a small number of Athenians dwelling in the city [6], and the greater part of the population was a mixed one. And there were in the city many relatives *of those who had been taken prisoners outside*, and they thought that *the* proclamation was an equitable one, in comparison of *their fears;* the Athenians thinking so because they were willing to go out, thinking that the danger of the others was not equal to theirs; and the rest of the populace being pleased at not being deprived of their city, and at being delivered from danger contrary to their expectations.

[1] To be one of the most influential men, *ἐν τοῖς πρώτοις δύναμαι.* [2] To gain possession beforehand, *προκατέχω.* [3] A (mutual) arrangement, i. e. agreement, *σύμβασις.* [4] On moderate terms = moderate. [5] The body, i. e. the principal number, *οἱ πολλοί.* [6] To dwell in the city, *ἐμπολιτεύω.*

Exercise 19.

"Therefore," O fathers, said he, "if both things are useful to know, both how to do good and how to do evil to men, it is right to teach both these things to men. And indeed," said he, "it is said, my son, that in the time *of our* ancestors there was a man, the tutor of *their* children, who did teach the children, as you now say [1] they should, *both justice* and injustice; not to tell lies, and to tell lies; and not to deceive, and to deceive: not to calumniate others, and to calumniate them; and not to gain undue advantages [2], and to gain them. And he distinguished which of these things it was right to do to *one's* friends,

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and which to *one's* enemies; and proceeding further, he taught this, that it was right to deceive *one's friends*, at least for their good; and to steal *the property of one's friends*, at least for a good object. And it was necessary for him who taught these things to train [3] the children to do these things to one another; as they say that the Greeks teach people in wrestling to deceive, and train *their* children to be able to do this to one another.

[1] To say one ought (i. e. to bid), κελεύω. [2] To gain undue advantage, πλεονεκτέω. [3] To train, γυμνάζω, ἐθίζω.

Exercise 20.

Some, therefore, having become so clever, *both in deceiving* well and *in gaining* undue advantages well, and perhaps not being disinclined by nature *to covetousness*, did not abstain even from their friends, *so as not to try* to gain undue advantages over them. On this, therefore, a law was made, which we use even now, to *teach children* simply, as we teach *our servants*, to behave with truth to ourselves, and not to deceive, nor to steal, nor to take undue advantages; and if they act contrary to these precepts we punish them; in order that having been trained in such customs as these, they may become better citizens. And when arrived at the age that you are now, then it appeared safe to teach them *the observances admissible towards* [1] the enemy. For you no longer seem likely to be led away [2] *to* become unruly citizens, having been bred up *in* [the habit of] *respecting* one another.

[1] Admissible towards, πρὸς. [2] To ("to be led away" being a verb of motion), πρὸς.

Exercise 21.

In *the* indictment, therefore, *my accuser* attempts to slander me, on the ground that [1] I corrupt *the* young men, [by] teaching them to speak, and to take advantage in lawsuits [2] contrary *to justice;* and in *his other* speeches he represents [3] me such as no one ever was, either of those who pass their time in [4] *the courts* of justice, or of those

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who occupy [5] themselves *with philosophy*. For he says that not only private individuals were my pupils, but that even orators and generals, and princes and kings; and that [there are] large sums of money [6] [of which] I have received *part*, and part I am still receiving. And in this manner he has produced *his* accusation, thinking that through *his arrogant talking* [7] about me and *my wealth*, and *my multitude of disciples*, he will create a prejudice against me in the minds of *all who hear him*; and that because of *my* attention to the courts of justice, he will excite you to anger and hatred; and when the judges give way [8] to these feelings, they are very severe to those whose cause is being tried.[9] That therefore he has made *some things* out greater than the reality, and that he tells positive lies about *others*, I think that I shall make evident without difficulty.

[1] On the ground that, ὡς. [2] A law suit, ἀγὼν. [3] To represent, to make out, i. e. to speak of as so and so, ποιέω, ἐρέω. [4] To pass one's time in, καλινδέομαι περὶ. [5] To occupy oneself with, διατρίβω περὶ. [6] Sums of money, χρήματα. [7] To talk arrogantly, καταλαζονεύομαι. [8] To give way to, be influenced by, πάσχω. [9] To have a cause tried, to be a party in a cause, ἀγωνίζομαι.

Exercise 22.

For if I, having taken a dagger under my arm, were to say to you in the full forum, O Polus, *a marvellous* power and sovereignty has lately accrued to me, for if I think [1] that any one of *these men*, whom you see, ought to die immediately, whoever I think ought, he will die. And if I think that any one ought to have *his* head broken [2], he will have it broken immediately, or that he ought to have *his* cloak torn, it will be torn; of such great influence [3] am I in *this city*. And if, when you disbelieved me, I were to show you *my dagger*, perhaps, when you saw it, you would say, O Socrates, all men might have great influence so; since, in that way, even any house might be burnt down which you choose, and *the arsenals of the Athenians*, and the triremes, and all the shipping both national [4] and private. But *the doing* what one pleases is not, in truth, *having great influence*.

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[1] I think, I choose, etc., δοκεῖ μοι. [2] To have his head broken, render "to be broken in the head" (gen.) [3] To be of, to have influence, δύναμαι. [4] National, δήμοσιος.

EXERCISE 23.

Now, by Jove, if any one, having been a pupil in[1] a palæstra, and having *his body* in good condition, and having become skilful in boxing, then beats *his father* and *his mother*, or any other of *his relations* or *his friends*, we ought not on that account to hate and banish from *our cities the* masters of gymnastics[2] and *those who teach* how to fight under arms; for they gave their lessons[3] *in order*[4] that men might *use them* justly against *their enemies* and against *those who do wrong*, in self-defence[5] and not beginning [hostilities]. But they, perverting them, use *their strength* and *skill* improperly. It is not, therefore, *they who teach* who are wrong, nor is *their art* to blame nor faulty on this account, but those [are to blame] I suppose, *who do not use it* rightly. And the same argument applies to rhetoric. For *the orator* is able to speak to all men, and on every subject, so as to be persuasive *to the multitude* concerning any matter which he chooses. But it is not the more proper for him on this account to take away *their credit* from *the physicians* because he is able to do so, nor from other workmen, but to use *his* rhetoric with justice, as he would *his skill* in wrestling. But if, I presume, any one, having become skilful in rhetoric[6], then does injustice by means of *this power* and *skill*, it is not right to hate and banish from *our cities him who has taught him.* For he gave his lessons for just uses, but *the other* uses them in a contrary manner. It is just, therefore, to hate and to banish, and to put to death him *who does not* use them properly, but not *him who has taught them.*

[1] To be a pupil in, φοιτάω ες. [2] A master of gymnastics, παιδοτρίβης. [3] To give lessons, παραδίδωμι. [4] In order to, ἐπί, c. acc. [5] Acting in self defence, ἀμυνόμενος. [6] Skilful in rhetoric, ῥητορικὸς.

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Exercise 24.

If any one, O Olynthians, on account of the battle which is past is afraid for the one coming [1], *his fear* has no just grounds. For the last battle was deficient in preparation, as ye know, and we were not sailing out to a sea-fight so much with a view to [2] an expedition. And it happened, too, *that fortune* was adverse to us in no small degree; and something, too, *our inexperience* hindered us fighting by sea for the first time. So that *our being* defeated did not take place through our own cowardice; and we ought to think that it is possible [3] that men should meet with mishaps [4] in respect of fortune. But the same men are always bold in spirit; and you are not so inferior to your enemies in experience as you are superior to them in courage; and without good courage [5] no skill avails against dangers. For fear bewilders the recollection, and skill without valour is of no service. Against, therefore, *their greater skill* [6] set [7] *your greater boldness;* and against *your fear* because of your defeat [the fact], *that you then were* unprepared. But you have both a greater number of ships, and also the power of fighting by sea, on your own coast, with your army at hand. And *for the most* part *the victory* belongs *to those who are the more numerous and the best prepared.*

[1] Coming, i.e. future, *μέλλων.* [2] With a view to, *ἐπὶ.* [3] It is possible, *ἐνδέχεται.* [4] To meet with mishaps, *σφάλλομαι.* [5] Good courage, *εὐψυχία.* [6] Skill, *τὸ ἔμπειρον.* [7] To set against (so as to compare), *ἀντιτάσσομαι.*

Exercise 25.

I am not, moreover, at all able to see that all men will not expect to obtain this, who have any pretext whatever of good service rendered to you, if you grant it to Charidemus; for instance [2], if you choose, Simon, Bianor, Athenodorus, and ten thousand others. If, then, we vote the same to all, we shall, as it seems without perceiving [3] it, perform the work of mercenaries, keeping guard over [4] *the safety* of each of these men; but if we do it *for one,* and not *for others, those who do not obtain it,* will justly

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accuse you. But, if *a thing like this* [5] is to be granted to any one, which I deny [6], it should be granted first to *him who has never in any particular injured us*, or, in the next place, to one *who* even if he were desirous to injure us *would not be able*; and, lastly, to one who is evidently to all men desirous of obtaining it for the sake of *not suffering* himself, and not *for the purpose of doing* evil to others with impunity. Now, I will say nothing [7] of the fact that Charidemus is neither one of those who are void of offence towards you, nor one of those who seek this in order not to suffer anything themselves; but I will say that he is not even faithful for *the future time* [8], and do you consider whether I appear thoroughly to prove it.

[1] To expect (for oneself, thinking oneself worthy to obtain it), ἀξιόω, with a verb of obtaining. [2] For instance, οἷον. [3] I did it without perceiving it, ἔλαθον ποιῶν. [4] To keep guard over, δορυφορέω. [5] Like this, τοιοῦτος. [6] I deny, οὐ φημι. [7] To say nothing of, ἐάω. [8] In future, ἔπειτα.

Exercise 26.

But when will those men obey their rulers, who even rejoice at *despising* their rulers? Or when will they be unanimous in this manner, who, instead *of co-operating* with one another in fitting matters, insult one another, and envy themselves even more than they envy other men? And who quarrel above all men, both in their private and public meetings, and who have the greatest number of suits at law against [1] one another, and who choose to gain from one another in this manner, rather than [to gain] by assisting one another? And who, treating the common property [2] as the property of others, fight about it, and delight, above all things, in such power as is useful for such purposes. And from all this, great ignorance and great evils are implanted in the city; and great hatred and enmity towards one another exists among the citizens; on account of which things I am constantly greatly alarmed lest some evil befall the city too great for [3] it to be able to bear. For this also is a strange thing, that the sailors should obey their commanders [4], but that the heavy infantry [5] and the cavalry,

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who seem to be selected out of the citizens for their honourable characters [6], should be the most unruly of all.

[1] To have a suit at law against, δικάζομαι δίκην, c. dat. [2] The common property, τὰ κοῖνα. [3] Too great for, μείζων ἢ ὥστε. [4] A commander, ὁ ἐφεστὼς. [5] The heavy infantry, οἱ ὁπλῖται. [6] Honourable character, καλοκαγαθία.

Exercise 27.

For whenever any one confessed that ordering what it was right [for people] to do was the duty of the ruler, and *obeying* the duty of the subject [1], he showed that in a vessel he who had skill [2] commanded, and that the shipowner, and *all the rest of those* in the ship, obeyed him who had skill; and so in farming, *those who possess* lands, and in maladies, *those who are sick*, and *all the rest* who have any business requiring care, if they think they understand it themselves, they pay attention to it; but, if not, they not only obey *those who do understand* it, when present, but even send for them when they are absent, in order that, by following their directions, they may *do what is requisite*. And, in spinning, he showed that *the women* command *the men*, because *the one knew* how they ought to spin, and *the others* do not know. And if any one said besides, that it is in the power of a sovereign not to be guided by [3] *those* who give him good advice, "How," said he, "is it in his power not to be so guided, when there is a punishment denounced against any one who does not obey *him*, who gives good advice. For, in any matter in which a man does not follow *him who* gives good advice, he will do wrong, and if he do wrong he will be punished.

[1] A subject, ὁ ἀρχόμενος. [2] To have skill in, to understand a business, ἐπίσταμαι. [3] To be guided by, to follow, πείθομαι.

Exercise 28.

But Cyrus admiring them, and feeling pity that gallant men should perish, ordered all who were fighting to retreat [1], and would not permit any one to fight any longer.

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And he sends a herald to the enemy, asking whether they choose all to be slain for the sake of those who have betrayed them, or to come off safely [2], being proved [3] to be brave men. *But they* answered, "But how can we come off safely, being proved to be good men?" *And he* said in reply [4], "Because we see see that you alone both stand your ground, and are willing to fight." "But," *said they*, "how can we come off safely, if we continue to act bravely?" *And he* said to this, "If you save yourselves without betraying any one [5] of the allies, giving up *your* arms to us, and becoming friends to those who choose to save you when it is in their power [6] to destroy you; and if you do this, I will give you more pay than you now receive as long as the war lasts; and when peace comes I will give *to those of you who choose* to remain with me land and cities, and wives and servants."

[1] To order to retreat, ἀναχωρίζω. [2] To come off safely, σώζυμαι. [3] To be proved, δοκέω. [4] In reply, πάλιν. [5] Without betraying any one = having betrayed no one. [6] When it is in one's power, ἐξὸν.

Of pronouns, αὐτὸς, when in the nominative case or when joined with a substantive, means *self, myself, yourself, himself*, according to the context. In other cases, when not joined to a substantive, it means *him, her, it.* When preceded by the article it means *the same*, (when *the same* is followed in English by *as, as* is rendered in Greek by ὃς, or more usually by ὅσπερ, or the substantive after *as* is put in the dative case; sometimes ὁ αὐτὸς being followed by καὶ). For the oblique cases of *self* we have in Greek ἐμαυτοῦ, ἐμαυτῆς, etc.; in pl. ἡμῶν, αὐτῶν, σεαυτοῦ, contr. σαυτοῦ, etc.; and ἑαυτοῦ, contr. αὑτοῦ, pl. either ἑαυτῶν, contr. αὑτῶν, or more emphatically σφῶν αὐτῶν, σφίσιν αὐτοῖς, etc. etc. See Arnold, cc. 18—20.

Exercise 29.

Do you think, then, that there is from all these things so much pleasure as from thinking that both *oneself* is a better man, and that one has acquired better friends?

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I, indeed, always think [1] this; and if it be necessary to be of service to one's friends or to the city, to which [2] do you think there is more leisure to attend to these things, to him who lives as I do now, or to him [who lives] in the way which you call happy? You seem to think that happiness consists in [3] luxury and expences; but I think that to want nothing is divine, and to want as little as possible [4] is very near being divine; and what is divine is best, and what is very near being divine is very near the best. And he said in reply, answering Socrates, "I do think indeed, O Socrates, that you are a just man, but not the least [5] a wise man; and indeed *you yourself* appear to me to be aware of this; at all events, you charge [6] no one any money for attending [7] your lectures; and if you thought your cloak, or your house, or anything else of the *things which* you possess was worth money, you not only would not give it to any one for nothing, but you would not give it for less than its value."

[1] I always think = I am constantly, I continue thinking; to continue, διατελέω. [2] Which of two? πότερος. [3] To consist in, εἰμί. [4] As .,. as possible, ὡς, c. superl. [5] Not in the least, οὐδ' ὁπωστιοῦν. [6] To charge, πράσσομαι. [7] Attendance (on lectures as tutor or pupil, the one being with the other), συνουσία.

Exercise 30.

And Socrates said to this, "My opinion, O Diodorus, is, that it is possible to apply both beauty and wisdom honourably in the same manner; and also disgracefully. For if any one sell his beauty for money to any one who chooses, we call him infamous; but if any one seeks that man as a friend *for himself* whom he knows to be a lover of what is good and honourable, we call him sensible. And in the same manner, men call those who sell their wisdom for money to any one who chooses, sophists; but he who, teaching a youth, whom he knows to be of a good disposition [1], what good he can, makes him his friend, we think that he is doing what becomes an honourable and good citizen. *I* therefore *myself*, O Diodorus, just as any one else is pleased with a fine horse, or dog, or bird, so and even more am I delighted with good friends. And if I

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have any thing good, I teach it, and recommend [2] to others any thing from which I think *they* may receive help in their pursuit [3] of virtue; and unfolding the treasures of the wise men of old [4], which they left behind them having written them in books, I go through them with my friends, and if we see any thing good we pick it out, and think it a great gain to be friends to one another. Do not I then seem to you both to be happy *myself*, and to lead my hearers to what is good and honourable? [5]

[1] Of a good disposition, εὐφυὴς. [2] To recommend, συνίστημι. [3] To receive help in a pursuit, ὠφελέομαι (pass. c. fut. mid. in pass. sense), πρὸς. [4] Of old, ὁ πάλαι. [5] What is good and honourable, good and honourable conduct, καλοκαγαθία.

Exercise 31.

That then, O Athenians, it was the custom of your ancestors also to honour the good this decree proves; and if not with *the same* honour, *as* we do now, that is another matter. If then we were to grant that neither Lysimachus nor any one else received anything from our ancestors, why the more for that could those to whom we have now given honours, be justly deprived of them? For it is not those who do not give what does not seem to them to be necessary who do wrong, but those who having given things then take them away without having [1] any cause of complaint [2]. For if any one is able [3] to show that they too ever took away anything which they had given from him to whom they had given it, I allow that you also may do *the same*, though the disgrace of the action would be equal. But if no one can show that this has ever been done in all time, then why should such an action be first exhibited to the world in our instance? [4] Is it right then, O Athenians, to honour your benefactors? It is right;—well then; is it right to let those, to whom one has once given a thing, keep it? It is right. Then do ye do this *yourselves*, so as to keep your oaths [5], and be ye angry if any one denies that your ancestors did so, and consider those, who allege instances that they having received great benefits [6] paid no honour to any one, as wicked and ignorant; wicked because they calumniate

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your ancestors as ungrateful; and ignorant because they know not that even if this were ever so much [7] the case they ought rather to deny it than to assert it.

[1] Without ... any, *μὴ*, or *μηδείς*, c. part. [2] To have a cause of complaint, *ἐγκαλέω*. [3] To be able, *ἔχω*. [4] In our instance, *ἐφ' ἡμῶν*. [5] To keep one's oath, *εὐορκέω*. [6] To receive benefits, *εὖ πάσχω*. [7] Ever so much, *τὰ μάλιστα*.

Exercise 32.

Now, concerning forms of government, how much they differ from one another, it is not possible for any one either to conceive or to express every particular. However, for the present necessity, enough has been said concerning them. It remains for me to say something of *myself*; that you may know that I your king am such an one as might, not only on account of my ancestors, but also *for my own sake*, be reasonably thought worthy of even greater honour than this. For I think that all men will agree that moderation and justice are the most valuable of the virtues. For they are not only of service to you as far as [1] *they themselves* are concerned; but if we wish to consider both the nature and power and use of things, we shall find that those which have no connection with [2] these classes are the causes of great evils. But those which exist in accordance with justice are of the greatest service to the life of men. If, therefore, any of my ancestors have gained credit by means of these virtues, I think that I also have right to obtain the *same* glory *as* they have.

[1] As far as ... is concerned, *τὸ κατὰ*, c. acc. [2] To have any connection with, *μετέχω*.

Exercise 33.

For, seeing that the war existing between you and our city, on account of Amphipolis, is the cause of many evils, I have endeavoured, concerning this city and country, to say nothing, *the same as what is said* either by your own companions, or by the orators *among* ourselves, but [to

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say] things differing, as far as possible, from their ideas. For they, indeed, have excited you to war, speaking in harmony [2] with your desires. But I have said nothing concerning the matters about which there is dispute; but whatever argument I have thought most conducive to peace, on that I have dwelt [3], saying, that both of you are mistaken in your objects, and that you are making war for what will be of advantage to us, and our city for the advantage of your sovereignty. For that it is an advantage to you for us to have this country, and for this city it is desirable by no means to have it.

[1] To exist between, *ἐνίσταμαι*, c. dat. [2] To speak in harmony with, *συναγορεύω*. [3] To dwell on, *διατρίβω περὶ*.

Exercise 34.

Socr. You see, my friend, that you do not accuse me of the *same things that* I accuse you of. For you say that I am always saying *the same things*, and blame me; but I, on the contrary, accuse you that you never say *the same things* about *the same matters;* but, at one time, you have defined the strongest men as the best and most excellent, and at another time the wisest men, and now you are come with [1] something else; and the best and most excellent men are said to be those who are bravest. But my friend, tell us (and have done with [2] it) what you mean by the best and most excellent men, and [best and most excellent] in what? — Call. This man will not cease trifling. Tell me, O Socrates, are you not ashamed, at your age [3], to quibble on names of things, and to consider it gain if any one trips at a word. For do you think that I call the being best a different thing from [4] being most excellent? Have I not said to you long ago that I call the best [5] and the most excellent [6] the *same thing*? Or do you think I mean, if there were collected a rabble of slaves and of all sorts of men good for nothing, except, perhaps, that they had strength of body, and if they were to make laws, do you think that these laws would have force?

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[1] With, ἔχων. [2] To have done with, ἀπαλλάσσομαι, c. part. [3] At your age, τηλικοῦτος ὤν. [4] A different thing from, ἄλλο τι ἤ. [5] The best, κρείσσων. [6] The most excellent, βελτίων. All these superlatives must be rendered by comparatives.

Exercise 35.

Think not that to receive is gain, but to expend is loss; for neither of these things has always *the same* effect; but whichever takes place at a proper season and in accordance with virtue, that is of service to those who so act. And be not ye indignant at each particular of my commands, for as many of you as show themselves[1] useful in the greatest number of my transactions, they shall most save *their own families*. And whatever each of you happens to be conscious of *to himself*, let him think that he will not escape my notice[2] either; but if my body be not present, let him think that my mind, at least, is present at what is done; for if ye have this opinion, ye will deliberate with more prudence about everything. Be not ye silent if ye see any men behaving wickedly in regard to my dominion, but convict them, and consider that those who conceal a crime, are deserving of *the same* punishment as those who sin. And do not think thot those who escape detection are fortunate, but those who commit no crime; for it is probable that the one should suffer *the same* evils as they *themselves* commit; and that the others should receive the gratitude of which they are deserving.

[1] To show (oneself such and such), παρέχω (ἐμαυτὸν...). [2] To escape notice, detection, etc., λανθάνω.

Exercise 36.

And yet how can it be otherwise than[1] monstrous for those who are the leaders of the Greeks to set one as master over so many men, whose very number it is not easy to ascertain; and not to allow the greatest cities to be *themselves their own* masters, but to compel them to be slaves, or else to involve them in the greatest calamities; and, what is worst of all, when one sees those who claim to have the lead making expeditions daily against the

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Greeks, but making alliance, for all future time, with the barbarians. And let no one think that I am intemperate[2] because I speak somewhat strongly[3] of these things, having said beforehand that I should speak concerning the truce. For it was not in order to calumniate the city of the Lacedæmonians to others that I have thus spoken concerning *them*, but that I may hinder them themselves, as far as a speech can, from entertaining such an opinion. For it is impossible to turn men from errors, or to persuade them to strive for the contrary line of conduct[4], unless we reprove vigorously their present actions. And those, indeed, who say these things for the injury of the offenders may be considered to accuse them; but those who reprove them for their advantage should be thought to admonish them; for it is not right to interpret *the same* words alike if they be not spoken in *the same* spirit.

[1] How can it be otherwise than, render "how is it not?" [2] To be intemperate (with anger), δυσκόλως ἔχω. [3] Strongly ("somewhat" sign of compar.), τραχέως. [4] The contrary line of conduct, ἕτεραι πράξεις.

Exercise 37.

And yet, my friend Socrates, and do not you be angry with me, for I speak out of *goodwill to you*, does it not seem to you to be a disgraceful thing for a man to be in such a condition as I think you are, and others, who are always going to great lengths[1] in philosophy. For if now any one seizing hold of you, or of any one else of such men, were to lead you away to the prison, saying that you had committed crimes[2] when you had not committed any, you see that you would have no means of helping *yourself*, but you would be bewildered[3] and gape about, not knowing[4] what to say; and when you went before the court, having a thoroughly worthless and wicked accuser, you would be put to death, if he chose to demand[5] such a punishment for you; and how can this be wise, O Socrates, that, if any art taking a good man represents him as bad, *he himself* should neither be able to defend himself, nor to save either *himself* or any one else from the greatest dangers, but that he should be despoiled by his enemies

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of all his property, and should live dishonoured in the city.

[1] To go to great lengths in, πρόσω ἐλαύνω, c. gen [2] To commit crimes, ἀδικέω. [3] To be bewildered, ἰλιγγιάω. [4] To know (what to do, etc.), ἔχω. [5] To demand (a punishment for any one; i.e. to lay the penalty for the offence charged at such an amount), τιμάομαι, c. gen. pæn. dat. pers.

Plural nouns of the neuter gender usually have the verb in the singular number. When this rule is violated, it is usually (not always) in the case of nouns signifying living beings. In Attic Greek it is very common for the relative to agree with the antecedent in *case* as well as in number and person, by a figure called by the grammarians Attic attraction. When of several subjects having a common verb (which would be regularly in the plural) one is a singular substantive, or a neuter plural, the verb is often placed next to that, and agrees with it, being put in the singular number. So also a verb that is common to several subjects is often placed in the singular at the beginning of a sentence. See Arnold, cc. 21. 46.

Exercise 38.

And also all the rest of the populace, so to say, that was in the city, both of citizens and foreigners, went down with them to the shore. The natives, indeed, each conduct his own friends, some their companions, others their kindred, others their sons: going forth with both hope and lamentations; hope of what they might gain, and lamentations as to whether they should ever see them again, considering how great an expedition they were sending forth from their country. And at the immediate moment when they were now on the point of leaving one another with great dangers, *the dangers*[1] *occurred* to them more strongly than when they voted the expedition; but still, from the number of *everything which* they saw, they were encouraged at the sight. And the strangers and the rest of the multitude came down to the spectacle, as to a notable and incredible scheme. But when the

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ships were manned, and *all things were* now put on board[2] which they were to take with them, silence was ordered by a trumpet, and, before weighing anchor[3], they offered up the customary prayers, not in each ship separately, but all together by a herald, mixing goblets [of wine] throughout the whole fleet, and both crews and captains making libations with gold and silver goblets.

[1] Danger, δεινὰ, ὤν. [2] To be put on board, ἔσκειμαι. [3] The weighing anchor, or putting to sea, ἀναγωγὴ.

Exercise 39.

Do not, O men of Athens, make a noise, but comply with[1] the entreaty *which I* made you[2] not to make a noise *at what* I say, but to hear me; for indeed, as I think, you will profit by hearing me; and I am going to say something more at which perhaps you will cry out, but I entreat you not to do so. For be ye well assured, that if you put me to death, being such a man as I say I am, you will not do me a greater injury than yourselves; for neither Melitus nor Amytus will do me any harm; for they cannot; for I do not think it possible for one who is a better man to be injured by one who is worse; he may indeed put him to death, or banish him, or disfranchise[3] him; and these things he perhaps, and one or two[4] more consider great evils, but I do not think so, but I think it much worse to do what this man is now doing, to attempt to put a man to death unjustly. Now therefore, O men of Athens, I am far from pleading for myself, as some may think, but I am pleading for you that you may not sin with respect to the gift of God to you by condemning me.

[1] To comply with, i.e. to abide in compliance with, ἐμμένω, c. dat. [2] The entreaty which I made you = the things which I entreated you. [3] To disfranchise, ἀτιμάζω. [4] One or two, ἄλλος τίς που.

Exercise 40.

On this some one said, It is your business, O Hermogenes, to say who your friends are, and to show that they

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have great influence, and are interested[1] in you, so that you may appear with reason[2] to pride[3] yourself on them. It is notorious then that both Greeks and barbarians think that the Gods know every thing, both present and future; at all events all cities and all *nations consult* the Gods, by means of divination, as to what they ought and what they ought not to do; and this also is clear, that we think that they can do us both good and harm; for all men ask the Gods to avert evils from them, and to give them good things. These Gods then, who know everything, and can do every thing, are so friendly to me, that through their taking an interest in me it never escapes their notice, either day or night, whither I am going, or what I am about to do; and because they foresee what will be the result of every thing, they show to me also, by sending me messengers, and dreams, and omens, both what I ought and what I ought not to do; and when I obey them I never repent of it; but when I sometimes have disobeyed them I have been punished.

[1] To be interested in, to take an interest in, *ἐπιμέλομαι*, or *ἐπιμελέομαι*, c. gen. [2] With reason, *δικαίως*. [3] To pride oneself on, *μέγα φρονέω ἐπί*, c. dat.

Exercise 41.

Be it so; either then this argument is to be refuted by us, that the happy are not happy by the possession of justice and moderation, or the miserable miserable by the possession of vice; or if this be true, we must consider what are the results from it; now all those *things result* from it, in respect of which you asked me whether I was serious when I said that a man ought to himself, or his son, or his companion if he did any wrong, and to use rhetoric for that purpose; and *those things were* true which you said Polus admitted out of shame, namely, that doing injustice was worse than having injustice done one, in proportion[1] as it was more disgraceful; and that he who would be truly skilful in oratory[2] ought to be just and acquainted with what is just;—and since this is the case, let us consider what *those things are* which you reproach me with; and whether it is rightly said or not, that I am

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unable to assist either myself or any one of my friends or relations, or to save them from the greatest dangers; and that I am, just as an outlaw [3] is, at the mercy [4] of any one who chooses either to strike me on the head, or to take away my property, or to banish me from the city, or, what is worst of all, to put me to death; and to be so is the most shameful thing of all, as you say.

[1] In proportion...as, *τοσούτῳ...ὅσῳ.* [2] Skilful in oratory, *ῥητορικὸς.* [3] An outlaw, *ἄτιμος.* [4] At the mercy of, *ἐπὶ*, c. dat.

Exercise 42.

And on these accounts we entreat you to restore us our country and city; reminding those of you who are older, how pitiable a thing it is to see men of such an age unfortunate and in want of daily sustenance [1], and beseeching and entreating the younger men to assist those of their own age, and not to be indifferent [2] to their suffering even more evils than I have mentioned. And ye, above all the Greeks, are bound to furnish [3] this contribution, [namely] to assist us now that we are driven from our homes. [4] For they say that, when in the Persian war your forefathers left this country, our ancestors alone of those outside Peloponnesus became partners with them in their dangers, and preserved their city for them; so that we may justly receive back the same service, which we ourselves set the example of in your case. If then you think that you need not care at all about our lives, at least it does not become you [5] to permit our country to be destroyed; in which the greatest *monuments* of your valour, and of that of those who strove with you *are left;* for other *trophies are* those of city against city; but *those were erected* on behalf of all Greece against the entire power of Asia, which the Thebans indeed naturally wish to efface; for the *records* [6] of things done at that time *are* their shame; but it behoves you to preserve them; for [it was] from those exploits [that] ye became the leaders of the Greeks.

[1] Daily sustenance, *τὰ καθ' ἡμέραν.* [2] To be indifferent to, *περιοράω.* [3] To be bound to punish, *ὀφείλω.* [4] Driven from one's home, *ἀνάστατος.* [5] It does not become you, *οὐ πρὸς ὑμῶν ἐστί.* [6] A record, *μνημεῖον.*

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Exercise 43.

And I say that every one of you ought to behave carefully and justly in the matters over which he is appointed to preside. For in whatever particular ye are deficient, in this it is inevitable that the matters should turn out ill. Do not ye therefore neglect or despise any particular of what is enjoined you. And take no less care of my [property] than of your own, and do not think that the honours which they have who manage our affairs well, are a small thing. And abstain from other men's goods, that you may possess your own houses the more safely. You ought to be such to others as you require me to be to you. Do not be anxious to be rich rather than to be good, knowing that both of Greeks and barbarians those who have the greatest reputation for virtue are masters of the greatest number of good things; and as for gain, which is contrary to justice, think that likely to cause not wealth but danger. Conceal nothing of those things *which* ye have acquired, or *which* ye are doing, or *which* ye intend to do; knowing that it is inevitable that many fears should arise about concealed matters; and seek not to manage the state [1] cunningly, nor in a mysterious manner [2], but so simply and openly that it may not be easy to calumniate you if any one were to wish to; and scrutinize your actions, and think those evil which, if ye do, ye wish to escape my notice; and those good, which if I hear of, I shall think you good.

[1] To manage the state, πολιτεύομαι. [2] In a mysterious manner, ἀφανῶς.

Exercise 44.

I think, therefore, that nothing will happen worse than our present circumstances; but that our enemies will determine on and adopt such a line of conduct [1] as to re-establish us. But if we should be deceived in our hopes, and be altogether driven away, and be no longer able to preserve our city, what I am going to say is bitter indeed; but still I ought not to hesitate to speak freely concerning them. For these things are more honourable

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to be reported to the Greeks, and more suited to our spirit[2] than what some advise us [to do.] For I say that it is right for us to send away our parents, and our children, and our wives, and all the rest of the multitude out of the city, some to Sicily and Italy, and some to Cyrene, and all the inhabitants will gladly receive them, and supply them with all the necessaries of life; some requiting[3] us for the *benefits which*[4] they have received from us, and others expecting to receive a requital of the *benefits which* they are the first[5] to confer; and that those only should be left behind who are willing and able to encounter dangers, and that we should abandon the city and the rest of our possessions, except what we might be able to carry away with us, and occupy whatever post[6] seems strongest and most suitable for the war, and so harass the enemy by land and sea till they cease fighting for what belongs to us.

[1] Such a line of conduct, τοιαῦτα. [2] Spirit, φρόνημα. [3] To requite, ἀποδίδωμι χάριν. [4] To receive a benefit, εὖ πάσχω. [5] To be the first to do anything, προϋπάρχω. [6] A post (esp. a fortified post in war), χώριον.

The English word "is," when connecting an adjective with a substantive, or two substantives when the latter is a predicate of the former and so equal to an adjective, is often omitted; and also after ἀνάγκη, "it is necessary," "it necessarily follows." See Arnold, c. 22.

Exercise 45.

And Pindar seems to me to prove what I say in the ode[1] in which he says that law *is* the sovereign of all things both mortal and immortal, and it, says he, by force leads justice after it with victorious[2] hand; and accordingly he says that Hercules drove off the oxen of Geryon without having bought[3] them, and without Geryon having given them to him, on the ground that[4] this was natural justice, and that oxen and all the other property of those who were worse and inferior ought to belong to him who was better and more excellent. And this, indeed, is true;

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and you will know it, if, leaving philosophy for a while, you come to more important matters. For philosophy, O Socrates, is an excellent thing, if a man apply himself to[5] it in his youth with moderation; but if he devotes himself[6] to it beyond what is right, it is the ruin of men. For if he be very clever, and studies philosophy after his youth[7] is past, *it is inevitable*[8] that *he must* be without experience in all things in which it is desirable that he should have experience who would be an honourable and good and eminent man. For he is ignorant of the laws existing in their city, and of the maxims which he ought to use in agreements both private and public, and of human pleasures and desires, and in short he is utterly ignorant of the characters[9] of men.

[1] An ode, ᾄσμα. [2] Victorious, ὑπέρτατος. [3] Without having bought, οὔτε, c. part. [4] On the ground that, ὡς. [5] To apply oneself to, ἅπτομαι. [6] To devote oneself to, spend time in, ἐνδιατρίβω. [7] After his youth, πρόσω τῆς ἡλικίας. [8] Inevitable, ἀνάγκη. [9] Character, ἦθος.

Exercise 46.

When, therefore, they come to [manage] any private or political business, they become ridiculous; just as, I suppose, politicians, when they come to your studies[1] and arguments, are ridiculous. For each man shines in that to which he devotes the greatest part of his time. And whatever he is deficient[2] in, that he avoids and abuses, but that in which he excels he praises, from goodwill to himself, thinking that in this he is praising himself; but I take it the best way is to take a part in[3] both. *It is good* to take a part in philosophy, for the sake of instruction, and it is not disgraceful to devote oneself to philosophy[4] while one is[5] a youth; but when a man, being of riper age, still studies philosophy, the matter, O Socrates, becomes ridiculous. And I feel towards those students of philosophy very like what[6] I feel towards those who lisp or play; for when I see a child, to whom it is still natural[7] to speak so, lisping or playing, I am delighted, and it seems to be a delightful thing, and suited to the age of the child; but when one hears a man lisp-

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ing, or sees him playing, it seems a ridiculous and unmanly thing, and deserving of stripes. And I feel in the same way towards those who study philosophy. For I admire philosophy when I see it in a youth, and it seems to me to be becoming, and I think that man a liberal-minded man; and him who does not study philosophy, I think mean, and one who will never aspire to[8] any good or noble action. But when I see an old man still philosophising, and not leaving it off, that man, O Socrates, seems to me to deserve stripes.

[1] Study, διατριβή. [2] Deficient, φαῦλος. [3] To take a part in, μετέχω. [4] To devote oneself to philosophy, etc., φιλοσοφέω. [5] While one is = being. [6] What, after ὅμοιος, ὡς. [7] It is natural, προσήκει. [8] To aspire to, ἀξιόω ἐμαυτὸν, c. gen.

Exercise 47.

For when the thirty were putting to death many, and [those] not the worst of the citizens, and were turning away many to act unjustly, Socrates said "that it seemed to him a strange thing, if any one being a herdsman of a herd of oxen, and making his oxen fewer and worse, were not admitted to be a bad herdsman; and stranger still, if a man, being the chief man of a city, and making the citizens fewer and worse, were not ashamed, and did not think that he was a bad chief of the state. I am prepared," said he, addressing Critias, "to obey the laws; but that I may not, without knowing it, transgress the laws[1] through ignorance, I wish to learn this from you distinctly, whether it is because you think that the art of speaking is connected with what is said rightly, or with what is not rightly said, that you bid me abstain from it. For if it be connected with what is said rightly, *it is plain* that one must abstain from speaking rightly. And if with what is not rightly said, *it is plain* that we must endeavour to speak rightly." And Charicles being angry with him said, "Since you do not know, O Socrates, we tell you this, which is easier to comprehend[2], not to speak to the young men at all." And Socrates said, "That it, then, may not be doubtful whether I do anything contrary to what I am ordered. define for me up

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to how many years one may think men young." And Charicles said, "As long as it is not lawful for them to come to the council [3], as not being yet wise enough; and do not you speak to those who are less than [4] thirty years old."

[1] To transgress the laws, *παρανομέω*. [2] Easy to comprehend, *εὐμαθὴς*. [3] To come to the council, *βουλεύω*. [4] Less than ...old = younger than.

Many active verbs, as they have the case usually understood which they, strictly speaking, govern, are used as intransitive verbs, and are employed to translate English intransitive or passive verbs; as, "I live," "I pass time," "I continue," *διάγω*, properly *διάγω βίον, χρόνον*, &c.; "I am banished," "I am forced to flee from my country," *φεύγω*.

Exercise 48.

And indeed, concerning my moderation, I can say even more than this; for knowing that all men consider their children and their wives as of the greatest importance, and are above all things indignant with those who sin against them; and that insolence in these matters is the cause of the greatest evils, and that many before now, both of private men and of princes [1], have been ruined because of it, I so far have avoided this reproach, since I have possessed the sovereignty, that I have never even praised the beauty of any one except that of my own wife, wishing at the same time to keep myself as far as possible from such suspicions, and also to make my conduct [2] an example to the rest of the citizens, knowing that the multitude is wont [3] to *pass its life* in those practices in which it sees its rulers *living*. And besides [4], I thought that it became kings to be so much better than private individuals, in proportion as they have greater honours than they; and that they act shamefully who compel others to live in an orderly manner, but themselves behave less properly than their subjects; and yet it behoves that those who exercise dominion [5] to take care, not only that their cities *shall live* in obedience to virtue, but also that their own houses, and

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they themselves shall; for all these things belong to moderation and justice.

[1] A prince, ὁ δυναστεύσας. [2] Conduct, τρόπος. [3] To be wont, φιλέω. [4] Besides, ἔπειτα. [5] To exercise dominion, βασιλεύω.

Exercise 49.

And from thence they proceeded one day's march[1], four parasangs; and while they were encamped Tissaphernes *rode up*, having with him the cavalry with which he himself had come, and also the forces of Orontes, who had married[2] the king's daughter, and the barbarians whom Cyrus had when he began his expedition, and, besides these, all the troops which the king had given him; so that his army seemed very great. But when he came near, he held back some of his regiments, having placed them behind him, and some he wheeled round[3] to the flank, and did not dare *to charge*, and would not run any risk; but ordered his men to use their slings[4] and their bows. And when the Rhodians in battle array used their slings, and the Scythians their bows, and no one missed his man, which indeed, even had they wished to do so, would not have been easy, Tissaphernes very quickly withdrew out of shot, and the rest of the troops retired; and for the remainder of the day the one party were marching on, and the others following, and the barbarians no longer continued their previous skirmishing[5]; for the Rhodians could sling farther than the Persians, and than most of the archers. And the Persian bows are very large, so that all the arrows which were taken were of use to the Cretans, and they continued using the arrows of the enemy, and practised shooting upwards, so as to reach a great distance, and many strings were found in the villages, and much lead; so that they could use them for their slings.

[1] A day's march, σταθμὸς. [2] I have married, ἔχω. [3] To wheel round, act., παράγω. [4] To use a sling, σφενδονάω. [5] A skirmishing, ἀκροβόλισις.

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Exercise 50.

Pharnabazus, then, having arranged these things, immediately went with assistance to [1] Chalcedon. And at this time news was brought to the generals of the Syracusans that they *had been banished* from their country [2] by the populace. So, convoking their soldiers, Hermocrates being the spokesman [3], they bewailed their own misfortune in *being* [4] unjustly *banished* contrary to the law, and exhorted them to be willing [subjects] for the future, as they had been in former times; and to be gallant soldiers in whatever from time to time [5] was commanded them; and they bade them choose captains, until those should arrive who had been appointed instead of themselves. But they with a shout [6]—and above all the captains of triremes, and the marines, and the pilots—desired them to be their captains. But they said it was not fitting that they should act seditiously [7] against their own city. And if any one had aught to accuse them of, they said they were willing to give an account of all they had done. But as no one accused them of anything, but all the soldiers still entreated them to remain, they did remain till the generals appointed in their stead arrived—Demarchus the son of Pedocus, with two colleagues. And the chief part of the captains of the triremes took an oath to procure their recall [8] when they returned to Syracuse; and so dismissed them to go whithersoever they chose, praising them.

[1] To go with assistance to, *βοηθέω*, c. prep. [2] From one's country, *οἴκοθεν*. [3] To be spokesman, *προηγέομαι*. [4] In being = that (*ὡς*) they were. [5] From time to time, *ὁ ἀεί*... [6] With a shout = uttering a shout. [7] To act seditiously, *στασιάζω*. [8] To procure a person's recall, *κατάγω*.

Exercise 51.

And the same summer the Megarians in the city (being weighed down by the war, both with the Athenians, who twice every year *invaded* their country with their whole force [1], and by their own exiles from Pegæ, who, when there was a sedition in the city, *had been* banished by the populace, and who now annoyed [2] them by acts of

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piracy [3],) began to say among themselves that it was better to receive back those *who had been banished*, so as not to destroy the city on both sides at once. And the friends of those outside, getting an inkling [4] of what was being said, ventured themselves more openly than before to utter the same sentiments. But the leaders of the populace, being alarmed, make proposals [5] to the generals of the Athenians, Hippocrates the son of Ariphron and Demosthenes the son of Alcisthenes, wishing to surrender the city, and thinking that so the danger would be less to them than if those *who had been banished* were to return to the city.

[1] With their whole force, *πανστρατιᾷ*. [2] To annoy, *χαλεπός εἰμι*. [3] By acts of piracy=committing acts of piracy. [4] To get an inkling of, *αἰσθάνομαι*. [5] A proposal, *λόγος*.

After verbs of the passive voice the agent is generally put in the genitive case, with a preposition, *ὑπὸ*; or less frequently *παρά*, *πρός*, *ἀπὸ*, *ἐκ*. When the agent is put in the dative case it is usually after the perfect passive, or the first aorist. Verbal adjectives in *έος* are always followed by the dative. See Arnold, c. 24.; also c. 33.

Exercise 52.

Your own good faith, O Lacedæmonians, makes you less inclined to believe [1] those who say anything against others; and owing to that you display moderation in your conduct; but you behave [2] with much ignorance with respect to foreign affairs. For although we often foretold to you the way in which we were likely [3] to *be injured by the Athenians*, you did not trust our words, but rather suspected the speakers as speaking with a view to [4] their own private objects. And on this account you have invited us now, not before we were sufferers, but when we are actually in distress, *being insulted by the Athenians, and neglected by you.* And if they were at all secret in their actions while thus injuring Greece, explanation would be needful to you, as to people not knowing the truth; but now, why need we make long speeches,—we of whom you see some already enslaved, and others *plotted against by*

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them? And of this you yourselves are the cause, who permitted them at first to fortify their city after the Persian war, and afterwards to erect their long walls; and who have up to this time constantly deprived of liberty not only those who *have been enslaved by them*, but your own allies also. For it is not he who enslaves others, but he who is able to prevent it, but neglects to, who does so in reality.

[1] Not inclined to believe, ἄπιστος. [2] To behave with, χράομαι. [3] To be likely, μέλλω. [4] With a view to, ἕνεκα.

Exercise 53.

For I see that you *are calumniated by* those who envy you, and who are accustomed to throw their own cities into confusion, and who think that the peace which is common to others is war against themselves; who, neglecting all other things, speak about your power, that it is being increased, not for the advantage of Greece, but to this end; and that you have now for a long time been plotting against all of us, and that in word indeed you are going to aid the Messenians, if you can settle your business with the Phocians; but in fact are reducing all Peloponnessus under your own power; and that you have [1] the Thessalians and the Thebans, and all who belong to the Amphictyonic league, ready to follow you; and the Argives and Messenians, and many of the rest, ready to join in the war, and to destroy Lacedæmon. Perhaps you think it meanness of spirit to regard those who abuse you and talk nonsense, and those who mind them; especially when you are conscious [2] that you are doing no wrong. But it is right not to despise the populace, nor to think it a matter of small consequence to be well thought of [3] by all men; but you may then think that you have a good reputation, and one becoming yourself and your ancestors, and the exploits *done by* you, when you have given the Greeks such a disposition [4] as you see the Lacedæmonians cherish towards their kings, and your companions towards you.

[1] I have, ὑπάρχει μοι. [2] I am conscious, σύνοιδα ἐμαυτῷ, c. part. [3] To be well thought of, εὐδοκιμέω. [4] To give any one a disposition, διατίθημί τινα.

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Exercise 54.

But Menexenus finds the youth here, and having arrested him demanded that he be put to the torture concerning the matters of which he accused us. But Pasion went to such a pitch of audacity that he took him away as being a free man, and he was not ashamed nor afraid to claim him as a freeman, and to forbid him to be put to the torture, who, he said, had been *made a slave by us*, and from whom, he said, we had taken such riches. And, what is the most monstrous thing of all, when Menexenus gave bail [1] for the youth to the polemarch, Pasion took bail for him to the amount of seven talents. These things, then, *having been done by him*, O judges, thinking that, in what was past, he had manifestly made a blunder; but, supposing that he could set it right, he came to us, saying, he was ready to give up the youth to be put to the question. And, having chosen inquisitors, we met at the temple of Vulcan [2]; and I required them to scourge him who had been surrendered to them, and to put him on the rack [3], until he appeared to them to tell the truth. But Pasion said they had not been appointed as executioners, and bade them examine the youth by words if they wanted anything; and, as we differed, the inquisitors said that they would not put him to the torture, but decreed that Pasion should give up the youth to me.

[1] To give bail, to take bail, *διεγγυάω*, *διεγγυάομαι*, mid. c. gen. of the amount. [2] The temple of Vulcan, *τὸ Ἡφαιστεῖον*. [3] To put on the rack, *στρεβλόω*.

The Middle voice, in its strict use, implies a relation between the agent and the action spoken of. See Arnold, c. 25, 26.

Exercise 55.

And I have spoken to you concerning these matters before, and I have gone through every argument [1] that you should be assessed [2], both the heavy-armed infantry [3], and the cavalry, and those who are out of these classes,

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and that plenty should belong to all in common. But what caused me the greatest despondency of all, I will tell you, and I will not *conceal it*, that, though these things were many and splendid and important, not one of all the rest does any one remember; but the two obols all remember. Why then, some one may say, do I say these things now? Because, I say, that you ought (since some are discontented that all should receive pay, but that the preparation should be made, is approved of as useful by all,) *to begin* the business from this moment, and to permit any one who chooses to *deliver* [4] his opinion concerning these things. Since the matter stands thus; if you are now persuaded to think it a proper season for these things, when you come to want them, they will be ready. But if you overlook them now, *thinking* it an unseasonable time [5], when you want to use them, then you will be compelled to provide them.

[1] To go through every argument, διεξέρχομαι. [2] To be assessed, συντάσσομαι. [3] The heavy armed infantry, οἱ ὁπλῖται. [4] To deliver (an opinion, etc.), ἀποφαίνομαι. [5] An unseasonable time, ἀκαιρία.

Exercise 56.

And they, when all things had been made ready for them, having watched for a night stormy both with rain and wind, and, at the same time, without a moon, went forth. And those *led* them who were the authors of the attempt. And, first of all, they crossed the trench which surrounded them; and then they reached the enemy's wall, escaping the notice of the sentinels, who, because of the darkness, did not see them, and, as the wind roared so as to drown the noise [1] of their approach, did not hear them. And, proceeding onward, they went in a body [2] on the road leading [3] to Thebes; and presently, turning aside, they went on the road leading to the mountain, and having *reached* the mountains they escape to Athens; but there were some of them who *turned back* into the city before they surmounted the wall. Now, the Peloponnesians were in their places [4], *having desisted* from the pursuit. But the citizens, knowing nothing of what had happened, as those *who had turned back* brought them

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news that no one survived, sent a herald, when day broke, and *proposed a truce* for[5] the taking up of their dead; but, learning the truth, *they desisted.* And so the fugitives, having in this manner escaped, got safe off.

[1] To roar so as to drown another noise, *ἀντιπαταγέω*, c. dat. [2] In a body, *ἀθρόοι.* [3] To lead (as a road), *φέρω.* [4] In one's place, *κατὰ χώραν.* [5] To propose a truce for, *σπένδομαι*, c. acc. of the object.

Exercise 57.

Now Melesias here[1] and I mess together, and the lads mess by our side[2]; therefore, as I said *at the beginning*[3] of my speech, we *will speak freely* to you. For each of us, concerning his own father, has many noble exploits of which to speak to the youth, both as to what great deeds *they did* in war, and what great deeds in peace, managing the affairs both of the allies and of the state. But neither of them has any exploit of ours to speak of. On this account, therefore, we are ashamed before them, and we *blame* our fathers because they permitted us to run riot[4] when we were lads, and while they were attending to the business of others. And we *pointed out* this very thing to the lads, telling them that if they neglect themselves and do not *obey* us, they *will be* inglorious, but if *they attend* to us, they may perhaps *become* worthy of the names which they bear. They say, therefore, that they will obey us. So we are considering this, by learning what or practising what they may become as excellent as possible. Some one now *has suggested* to us this branch of study[5], that it is good for a young man to learn to *fight* in arms; and praised him whom you saw just now showing off. And then he bid us *go to see*[6] *him.* So we decided[7] that we had better[8] go ourselves to see the man, and to take you with us at once[9], both as fellow-spectators, and at the same time as counsellors, and partners, if you will, in our care of our sons. These are the matters which we wished *to communicate* to you.

[1] Here (i.e. this man here), *ὅδε.* [2] To mess by the side of, *παρασιτέω.* [3] At the beginning = beginning, part. [4] To run riot (to live luxuriantly), *τρυφάω.* [5] A branch of study, *μάθημα.* [6] To go to see (as a spectacle), *θεάομαι.* [7] I decide (to do...), *δοκεῖ μοι.* [8] I had better..., *χρή.* [9] At once. *ἅμα μέν.*

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The present tense is used in Greek, not only as in English, of present actions, or of customs, &c., but also of a past action which is still being continued, especially with the adverb πάλαι, or with sentences expressing a duration of time. See Arnold, c. 27.

Exercise 58.

But there are some men who, before they listen to the discussions on affairs, are accustomed to ask at once, "What, then, are we to do?"[1] not that when they have heard they may do it, for they would then be the most useful men of all, but that they may get rid of the speaker. Still, however, it behoves me to say what we ought to do. In the first place, O Athenians, you ought to know this positively, that Philip is making war on the city, and has broken the peace; and is ill-disposed and hostile to the whole city, and to the very foundation of the city, and I will say too[2] to the Gods in the city (may they destroy him!) But there is nothing he is more hostile to, or plots against more, than our constitution; and there is nothing which he deliberates on above all things more than how he may put an end to it. For just consider; he wishes to rule, and of this wish he thinks you his only opponents. He *has been now for a long time committing injustice*, and this, too, he is thoroughly conscious of. He knows both things, therefore; both that he himself is plotting against you, and that you are aware of[3] it.

[1] (What) am I (to do), χρή. [2] To say too, to say by way of addition, προστίθημι. [3] To be aware of, αἰσθάνομαι.

Exercise 59.

But I marvel at those who permit the young men to command triremes and lead armies, matters in which, if we are wrongly advised[1], we may involve the state in many and severe disasters; but who do not think we ought to speak what we think concerning matters about which ye are going to decide, in which, if we were to convince you, we should benefit all parties; but if we fail to convince you, we ourselves may perhaps appear rather

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silly, but we should do no harm to the common weal. I do not, indeed, say this concerning these matters, as wishing myself to speak, or as thinking that we ought to live in any way differently from that in which we have lived in times past, but wishing to exhort you to reject no age, but to seek from all any one who is able to give any good advice concerning the present [state of our] affairs; since ever since *we have inhabited* the city, no danger and no war has ever existed for objects of such importance as those concerning which we have now met to deliberate. For before we used to contend for[2] the governing of others, but now [we are contending] in order that we ourselves may not obey commands.

[1] To be advised = in such and such a way, i.e. to decide and act in such a way, rightly or wrongly, etc., *βουλεύομαι.* [2] For, *ὑπέρ.*

The imperfect tense in Greek answers to the English "I was doing," more rarely to "I did," except by the historians who seem to use it as conveying a more lively description than the aorist; very often it expresses a habit, as "I used to do," or a continued action "I kept doing." The aorists are the tenses most commonly used in describing past actions, etc.; also the aorist participle is commonly used where we in English use the present participle, if the verb following be in a past tense; as, "hearing this he said," *ταῦτα ἀκούσας εἶπεν.* See Arnold, cc. 28, 29.

Exercise 60.

But after a time, Struthas, *perceiving* that Thimbron was advancing in a disorderly and contemptuous manner, *sent* his cavalry into the plain, and *bade* them *make a charge*[1], and seize and drive off whatever they could. But Thimbron *happened to* be sitting in his tent[2], after[3] breakfast, with Thersander the flute-player. For Thersander *was* not only a good flute-player, but also he pretended to courage and vigour, as one who *imitated* the manners of the Lacedæmonians. But Struthas, *seeing* them advancing in a disorderly manner[4], and the van[5]

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weak in numbers[6], attacks them with his cavalry[7] numerous and arrayed in order of battle; and *they slew* Thimbron and Thersander among the first: and when they *fell* they *put to flight* the rest of the army also, and, pursuing them, they *slew* many. But there *were* some who *escaped in safety*[8] to friendly cities, and still more *were left behind*, because they did not know of[9] the attack till[10] late. And when those Rhodians who had been banished by the populace *came* to Lacedæmon, they urged on[11] them that it was not fitting for them to permit[12] the Athenians to subdue Rhodes, and to add[13] so great a power to themselves. The Lacedæmonians therefore *knowing* that, if the populace prevailed, all Rhodes would belong to the Athenians, and, if the richer party prevailed, it would be theirs, *manned* eight ships, and *appointed* Ecdicus as the admiral.

[1] To charge, *κατατρέχω*. [2] To sit in one's tent, *διασκηνόω*. [3] After, *ἐξ*. [4] In a disorderly manner, *ἀτάκτως*. [5] The van, *οἱ πρῶτοι*. [6] Weak in numbers = few. [7] The cavalry, *οἱ ἱππεῖς*. [8] To escape in safety, *σώζομαι*. [9] To know of, *αἰσθάνομαι*. [10] Not till, *ὀψὲ*. [11] To urge (an opinion) on, *διδάσκω*. [12] To permit (by neglecting), *περιοράω*. [13] To add to oneself, *συντίθεμαι*.

Exercise 61.

Therefore, said Socrates, if we *wished* them to claim money of which others *were in possession*[1], if we showed them that these things were their ancestral property, and belonging to them, in that way we should best excite them to demand them with earnestness.[2] But since we wish them to give their attention to[3] excelling in accordance with virtue, we must show that this peculiarity belongs to them from old time; and that attending to that they will be the most excellent of all men. How, then, can we teach them this? I think indeed if we remind them, who have heard of them too, of the most ancient ancestors of theirs of whom we have heard, and what excellent men they were, and also of what afterwards their descendants, men born not long before ourselves, *did;* partly contending by themselves against those who were lords both of all Asia and of all Europe as far as Macedonia, and who acquired the

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greatest power and revenue of all who had lived up to that time, and who performed the greatest exploits; and partly together with the Peloponnesians showing themselves gallant men, both by land and sea. Therefore, though there were many migrations in Greece, they remained in their own country; and when many disputed as to justice, they *used to refer*[4] the matter to them; and many men who were oppressed by those more powerful, *used to flee* to them.

[1] To be in possession of, ἔχω. [2] To demand with earnestness, ἀντέχομαι. [3] To give attention to, to attend to, ἐπιμελέομαι. [4] To refer (for decision), ἐπιτρέπω.

Exercise 62.

Now concerning what is to be done by you, you will hereafter deliberate by yourselves, if you are wise; but *in giving what answer* at present you will decide wisely, this I will now say. It *were* just, O men of Athens, to summon those who brought the promises relying[1] on which you *were persuaded* to *make* peace. For neither *would* I myself *have* ever *undertaken* to go as ambassador, and you too, I know, *would* not *have desisted* from carrying on the war, if you *had supposd* that Philip would do such things if he obtained peace. But what was then said *was* very different from this; and also to summon others;—whom?—those who (when on my arrival[2] at home from my second embassy—the one to administer[3] the oaths after peace had been made—I, perceiving that the city was being imposed upon, *kept warning* you, and *entreating* and *imploring* you not to abandon Pylæ or the Phocians,) said that I, as being a water-drinker, was a morose and impracticable man; but that Philip, if he *arrived*, would do what you *wished*, and fortify Thespiæ and Platæa, and stop the insolence of the Thebans, and dig through the Chersonnese out of his own revenues[4], and restore to you Eubœa and Oropus instead of Amphipolis. For all these things, I well know, you recollect were said on the tribune at that time, though you are not great people to recollect those who injure you.

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[1] Relying on, ἐπὶ. [2] On my arrival = having arrived, ἥκων.
[3] To administer, ἐπὶ. [4] Revenues, τέλη.

Exercise 63.

For the Corinthians *were* now openly at enmity with them; and Perdiccas also, the son of Alexander, and king of the Macedonians, had been made their enemy [1], having formerly been an ally and a friend. And he *became an enemy* because the Athenians *made* an alliance with his brother Philip and with Perdas, who were making war upon him in concert.[2] And being alarmed, he *negociated*[3], sending to the Lacedæmonians, that there should be war between the Athenians and Peloponnesians; and *he won over* the Corinthians, being eager to cause a revolt in Potidæa. And he *made* proposals [4] also to the Chalcideans to join in the revolt, thinking that if he had these countries, which bordered on [5] his, for allies, that he could carry on the war more easily with their assistance. But the Athenians, *having heard* of it, and wishing to anticipate the revolt of the cities, (for they *happened to be sending* thirty ships and a thousand soldiers against his country, under the command [6] of Archestratus the son of Lycomedes, with ten colleagues,) send orders [7] to the captains of their ships to *take* hostages from the Potidæans, and to *destroy* their wall, and to keep watch over the neighbouring cities that they may not *revolt.*

[1] To be made or become an enemy, πολεμόομαι. [2] In concert, κοινῇ. [3] To negociate, πράσσω. [4] To make proposals, λόγους προσφέρω. [5] Bordering on, ὅμορος. [6] To command (an army), στρατηγέω. [7] To send orders, ἐπιστέλλω.

Exercise 64.

And also concerning justice, he *was not used to conceal* the opinion which *he had;* but he *showed it* also by his actions; both in his private life [1] treating all men according to law and assisting them, and in his public character obeying the rulers in whatever the laws enjoin; and both in the city and when engaged in military expeditions, in such manner as to show himself to be an orderly citizen [2]

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above [3] all other men. And when he *was* president in the assemblies, he *did not permit* the populace to *make decrees* contrary to the laws; but, co-operating with the laws, he opposed all such violence of the populace; which I do not think any other man withstood. And when the Thirty *used to give him any order* [4] contrary to the laws, he did not obey; for when they *ordered him* not to converse with the young men, and at another time *ordered* him and some others of the citizens to conduct some one to death, he alone did not obey, because it was commanded him contrary to the laws. And when *he was the defendant* in the prosecution [5] instituted against him by Melitus, he *would do* nothing of the things contrary to the law which men are accustomed to do in a court of justice; but though he would easily have been acquitted by the judges, if he had only moderately *flattered* them, he *preferred* to die abiding by the laws, rather than to live violating them.

[1] In his private life, ἰδίᾳ. [2] To be an orderly citizen, to live in an orderly manner, εὐτακτέω. [3] Above, παρά, c. acc. [4] To give an order = to order. [5] To be the defendant in a prosecution, φεύγω γραφήν.

Exercise 65.

And this is the greatest proof of his character and of his virtue. For many excellent and honourable men, *leaving* their own countries, came to Cyprus to settle there; thinking the rule of Evagoras lighter and more according to law than their constitutions at home. To go through the rest of whom by name would be a tedious business; but who has not heard of Conon, who for his many virtues *was the first* man [1] of the Greeks, and that he, when his city *was unfortunate, came* to Evagoras, *having chosen* him out of all men, *thinking* both that with him there would be the safest refuge for his person, and that he would be most speedily an assistant to his city? And though he had already previously managed [2] many things well, yet he *seemed* never *to have decided* more wisely about anything than about this matter. For it *happened to him*, by means of his arrival in Cyprus, both *to do* and *to suffer* many good things. For in the first place, they no sooner became acquainted [3], than they esteemed [4] one

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another more highly than they did those who had formerly been their friends; and in the next place they *continued* all the time of one mind [5] about other things; and they *had* the same opinion about our city.

[1] To be the first man, πρωτεύω. [2] To manage well, κατορθόω. [3] To become acquainted, πλησιάζω. [4] To esteem highly, περὶ πολλοῦ ποιέομαι. [5] To be of one mind, ὁμονοέω.

Exercise 66.

O Polus, I am not versed in affairs of state; and last year (*having* been appointed [1] by lot to be a member of the council, when my tribe *presided*, and it *was my duty* [2] to put the question [3] to the vote) I *caused* laughter, and did not know how to put the question. Do not you, therefore, now bid me put the question to those present; but unless you have any better argument [4] to refute these things, as *I was saying* just now, give me an opportunity in my turn, and try the argument such as I think it ought to be. For I know how to bring forward one person as a witness of what I say, namely, him to whom my discourse is addressed; and the crowd I care nothing about, And I know how to put the question to one man; but to the crowd I say nothing. Consider, therefore, if you will give me in my turn an opportunity of refuting you, answering me what I ask. For I think that I and you, and all other men, consider the doing an injury worse than the being injured; and if one has committed injustice we think the not being punished worse than the being punished.

[1] To be appointed by lot, λαγχάνω. [2] It is my duty, δεῖ με. [3] To put the question, to put the question to the vote, ἐπιψηφίζω, c. acc. of the voter. [4] An argument to refute, an opportunity of refutation, ἔλεγχος.

Exercise 67.

Minos then used to go, every ninth year, to the cave of Jupiter, partly to learn and partly to display what he had learned from Jupiter in the nine years preceding. But there are some who think that he was a companion

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of Jupiter in drinking[1] and in playing. But any one may take this as a proof[2] that those who so think are quite mistaken. For though there are many nations, both of Greeks and of barbarians, there are no others who abstain from drinking feasts and such sorts of festivities where wine is introduced, except the Cretans and the Lacedæmonians *who learnt* it from the Cretans. But in Crete this is one of the laws which Minos made[3], that men should not drink with one another to drunkenness. And it is plain that those things which he *thought* to be right, he *established* by law among his fellow-citizens. For Minos *did* not (like a weak man) *think* one thing and *do* other things contrary to what he *thought*. But both his way of living and his conversation were calculated to instruct men in virtue; on which account also he *gave* these laws to his fellow-citizens; through obedience to which Crete has been prosperous ever since, and Lacedæmon too, from the time when *she began* to adopt them as being divine.

[1] A companion in drinking, *συμπότης*. [2] To take as a proof, *χράομαι τεκμηρίῳ*. [3] To make, to give (laws), *τίθημι*.

The Perfect tense in Greek speaks of an action which has been completed, and the effects of which are still subsisting. And it is sometimes used, especially in the passive voice, where we in English employ the present tense; as, "to be affected by pleasure," *τὸ κεκινῆσθαι ὑπὸ τῆς ἡδονῆς*. The second perfect (called the perfect middle in the old grammars) is generally used in the intransitive sense. There are one or two perfects used always in the present sense. In these cases, the pluperfect is used in the sense of the imperfect or of the aorist; but in other verbs it has the same sense as the same tense in English, and denotes that one action was completed before another began. See Arnold, cc. 30. 32.

Exercise 68.

But Rhadamanthus was a good man, for he *had been instructed* by Minos. He *had* not, indeed, *been instructed*

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in the whole art of kingcraft, but in a business auxiliary to[1] the kingly power, so as to preside over the courts of justice. On which account he was said to be a good judge. For Minos used to employ him as the guardian of the laws in the city; but in the rest of Crete he employed Talos. For Talos used to go round through the villages three times a year, guarding the laws in them, and keeping the laws *written* on brazen tablets, from which circumstance he was called "The brazen." And Hesiod says similar things with regard to Minos; for, having mentioned his name, he says that he was the most royal of mortal kings, and that he had the sceptre of Jupiter; and he says that the sceptre of Jupiter was nothing else but the instruction of Jupiter by which he ruled Crete.

[1] A business auxiliary to, *ὑπηρεσία*, c. dat.

EXERCISE 69.

Then Gobryas, supping with them for the first time, when he saw the poor quality[1] of the food set before them, thought the customs of his countrymen much more liberal than those of the Persians. And when he perceived their moderation in eating (for a Persian of the higher class[2] would never appear so *excited*[3], either in his eyes or in his mind, by any food or drink, as not to act as deliberately[4] as he would if he were not at meals; but as their horsemen, because they are not embarrassed on horseback, are able, while riding, both to see and to hear and to say whatever is requisite, so they also at their meals think they ought to show themselves prudent and moderate; but *to be agitated* by eating or drinking seemed to them a base and brutish thing), and perceived how they asked one another such questions as were more pleasant to be asked than not, and how they joked as it was pleasant to joke, and how they amused themselves so as to be far from insolence, and far from doing any thing unseemly, and far from being ill-tempered with one another, he changed his mind, and thought the Persians more liberal than themselves. And when Gobryas rose up to depart to his house, he is reported to have said, "I no longer wonder, O Cyrus, that we *have* more drink-

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ing cups, and clothes, and money than you, but that we are ourselves of less estimation than you. For we are anxious to have as many as possible of these things; but you seem to me to be anxious only how to be as brave as possible."

[1] Poor quality, φαυλότης. [2] The men of the higher class, gentlemen, οἱ πεπαιδευμένοι. [3] To be excited, ἐκπλήσσομαι. [4] To act deliberately, προνοέω.

Exercise 70.

But I am going to that point where it seems to me advantageous to begin the battle; and, at the same time, when I am there I shall see how everything goes on for us. And when I have got there, when we are coming to close quarters[1] with one another, I will begin the pæan, and do you follow. And when we are engaged with the enemy, you will perceive it; for there will, I think, be no small tumult: and then Hystaspes will charge the enemy with his chariots; for he will have orders[2] to that effect; and you must follow, keeping as close as possible to the chariots; for, by that means, we shall fall on the enemy in the *greatest state of confusion*.[3] And I will be present as promptly as I can, pursuing the men, if the Gods will. Having said this, he departed; and passing between the chariots and the cuirassiers, whenever he saw any of the men in the ranks, he then would say, "My men, how pleasant it is to see your faces." And then again to others he would say, "Do you see, my men, that the battle is now not only for to-day's victory, but for the one which you gained before, and for our entire welfare." And coming to others, he said, "My men, from henceforth we can in no respect blame the Gods; *for they have given* us many good things; but, my men, let us too be good men and brave."

[1] To come to close quarters, ὁμοῦ πρόσειμι, c. dat. [2] To have orders = to be ordered, it will be ordered to him. [3] To be in a state of confusion, ταράσσομαι.

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Exercise 71.

Would it then be sufficient for us, if we inhabited our city in safety, and had abundance of the comforts of life[1], and were of one mind among ourselves, and of good repute among the Greeks. For I myself indeed think that, if these things existed, the city would be completely prosperous. Now the war *has deprived* us of all *the above-mentioned* things. For it *has made* us poorer, and has compelled us to encounter many dangers, and it has *made us unpopular* among[2] the Greeks, and in every way *it has harassed* us. But if we make peace, and behave[3] as the common agreements enjoin, we shall inhabit our city in great security, getting rid of wars and dangers and confusion, in which we now are[4] with one another, and every day we shall advance in[5] prosperity, *being relieved* from contributions and other expenses relative to the war, and, without fear, cultivating our land and sailing over the sea, and trying our hands at[6] other occupations which now are *all thrown aside*[7] because of the war. And we shall see the city receiving double the revenues it does now, and becoming full of merchants and strangers and settlers, by whom it *is* now deserted. And what is most important of all, we shall have all men for our allies, not *by compulsion*[8] but *by persuasion;* and not men who in times of safety receive us as such because of our power, and who in times of danger will revolt, but who are so disposed as those ought to be who are truly allies and friends.

[1] The comforts of life, *τὰ περὶ τὸν βιὸν.* [2] To make one unpopular among, *διαβάλλω πρὸς.* [3] To behave, *παρέχω ἐμαυτὸν.* [4] To be, *καθίστημι*, c. *εἰς* and acc. [5] To advance in, *ἐπιδίδωμι πρὸς.* [6] To try one's hand at, *ἐπιχειρέω.* [7] To be thrown aside, *ἐκλείπομαι*, perf. 2. *ἐκλέλοιπα.* [8] By compulsion = being compelled.

Exercise 72.

And the Athenians, having heard this, adopted his advice, and brought in out of the country their children and their wives, and all the rest of the furniture which they used in their houses, and even the woodwork of

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their houses they pulled down and brought in, and their cattle and beasts of burden they sent across to Eubœa, and to the adjacent islands. And this removal[1] was very bitter to them, because the greater part of them *had* always *been accustomed* to live in the fields. And this *had happened* to the Athenians, more than to other nations, from very ancient times. For, in the time of Cecrops and the early kings, the population of Attica, down to the time of Theseus, always dwelt in towns, having town-halls and magistrates. And, unless when they were in some fear, they did not come together to the king to take counsel, but the men of each town managed their own affairs, and deliberated for themselves. And some of them even waged war, as the Eleusinians, who became allies of Eumolpus against Erectheus.

[1] A removal (of inhabitants), *ἀνάστασις*.

Besides the future, the use of which in Greek corresponds to the use of the same tense in English, the Greeks often used *μέλλω* with the infin. fut., sometimes with the infin. pres., and, but very rarely, with the infin. aor. Also they sometimes used the future of *εἰμὶ*, and the perf. participle, as equivalent either to the common future or to the third future (called in the old grammars the paulo-post-futurum). The future, too, especially in the participle, was often used to express the design with which a thing was done. In conditional sentences, where the second verb is in the future tense, the first verb is often put in the future also; as "unless they obey they will be inglorious," *εἰ μὴ πείσονται, ἀκλεεῖς γενήσονται.* Also after verbs of *hoping, promising,* etc. the Greeks commonly use the fut. infin. See Arnold, c. 31.

Exercise 73.

And some thought that you repented of having made the peace with Philip. They showed them that you had voted that the same peace should last even to your de-

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scendants; so that your affairs were utterly despaired of; on which account they have lumped [1] all these things together into one decree; and in this, above all things, they appear to me to have injured you. For is it not a most shameful thing to make an immortal peace with a mortal man, and one who is only at this moment flourishing through some opportune accident [2]; and so to affix an indelible disgrace on the city, and to deprive the city, not only of other things, but even of the lucky events [3] of fortune; and to practise such a superfluity of wickedness as to injure not only those Athenians who now exist, but those also who at any future time *shall exist?* You would never have endured to add to the treaty of peace, that it should last also to the time of your descendants, if you had not trusted to the promises which were then uttered by Æschines; trusting to which the Phocians were ruined. For they, giving themselves up to Philip, and of their own accord putting their cities into his hands [4], found [5] everything contrary to what this man reported to you.

[1] To lump together, *συσκευάζω*. [2] Opportune accidents, *καιροὶ*. [3] Lucky events, *εὐεργέσιαι*. [4] To put into a person's hands, *ἐγχειρίζω*, c. dat. [5] To find, *τυγχάνω*.

Exercise 74.

I think, therefore, that those who were the foremost to encounter danger [1] with their bodies in the cause of [2] Greece were the cause of the greatest good, and were deserving of the highest praises. For, indeed, is it just to pass over [3] those who before this war lived and ruled in each of the two cities; for they were they who trained their posterity beforehand, and who encouraged the populace in the pursuit of virtue, and made them terrible antagonists to the barbarian. For they did not neglect the public revenues [4], nor did they spend them as their own, and neglect them as the property of others; but they took care of them as of their own property, and at the same time abstained from them as men should abstain from what does not belong to them. Nor did they judge of happiness by [5] money, but they thought that that man had the safest and most honourable wealth, who did things from

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which he himself *was likely to gain* the greatest credit[6], and *to leave* to his children the most glorious renown.

[1] To be the foremost to encounter danger, *προκινδυνεύω*. [2] In the cause of, *ὑπὲρ*. [3] To pass over (in silence), *ἀμνημονέω*. [4] The public revenues, *τὰ κοινὰ*. [5] By, *πρὸς*. [6] To gain credit, *εὐδοκιμέω*.

Exercise 75.

What then is left, O men of Athens, except to send assistance[1] vigorously and promptly, I indeed do not see. For besides the shame which would surround us, if we were to abandon any part of the business, I see no small danger, O Athenians, likely to ensue after these things; the Thebans being disposed towards us as they are, and the wealth of the Phocians being exhausted, and there being no one to hinder[2] Philip, when he has subdued his present enemies, from arranging matters according to his pleasure. But if any one of you delays *to do* what is necessary till that time, he wishes to see danger near, when he might[3] hear of it from other quarters; and to seek assistance for himself, when he might now himself assist others. For that matters will come to this, if we abandon the present opportunities, we nearly all, I suppose, are well aware; but that we ought indeed to send aid, some one will say, we have all decided, and *we will send aid.* But how are we to do so? tell us this. Marvel not then, O Athenians, if I say what seems strange to the many. Appoint commissioners to revise the laws[4]; and do not make any new laws, for you have got plenty, but repeal those which in this instance are injurious to you.

[1] To send assistance, *βοηθέω*. [2] To hinder, *ἐμποδὼν*. [3] I might = it is in my power. *ἔξὸν*. [4] Commissioners to revise the laws, *νομόθεται οἱ*.

Exercise 76.

And you must not, O Athenians, be ignorant of this, that a decree is good for nothing, if there be not added to it to be willing to perform what has been willingly de-

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termined on.[1] For if decrees were sufficient of themselves[2] either to compel you to do what is necessary, or themselves to accomplish the matters for the sake of which they were proposed, you would not, decreeing many things, perform little or rather none of them; nor would Philip have been insolent so long. For long since, as far as[3] decrees were concerned, he would have been chastised. But this is not the case. For acting, coming in order after speaking and voting, is before them and superior to them in force; this then ought to be added, for the other things you have already. For there are among you, O Athenians, men able to tell you what is necessary, and you yourselves are the shrewdest of all men at judging of what is said, and you *will be able* to do it now, if ye act rightly. For what time, or what opportunity, O Athenians, do ye wish for better than the present? or when *will ye do* what is right, if not now? Has not the man been beforehand[4] with us in occupying all the strong positions? And if he *becomes* master of this country we *shall suffer* the most shameful of all things. Are not they now attacked, whom we promised promptly *to assist* if they should be at war?

[1] What has been determined on, τὸ δόξαν, usu. in pl. [2] Sufficient of oneself, αὐταρκὴς. [3] As far as . . . is concerned, ἕνεκα, c. gen. [4] To be beforehand with in occupying, προλαμβάνω, c. gen. pers.

Exercise 77.

How then *will he have sworn*, truly saying that he knew nothing of the matter, who was unwilling to inquire when I was willing to adopt the justest possible inquiry concerning this business. For we were willing to put their slaves to the torture, who knew that this woman, their mother, had before now plotted my father's death by means of poison, and that my father had caught her in the very fact[1] when she did not deny it, except that she said she was giving it to him not with a view to[2] his death, but as a charm. On this account, therefore, I was desirous to employ the torture to them, having set down in writing the matters of which I accuse this woman. So it is very plain that they avoided ascertaining the real

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truth[3] of what had been done; for they knew that by that means the guilt of their family would be revealed, so that they wished to leave[4] it buried in silence, and uninquired into. But you, O judges, I well know, will wish for no such thing, but will make the matter clear.

[1] In the very fact, ἐπ' αὐτοφώρῳ.
[2] With a view to, ἐπὶ, c. dat.
[3] The real truth, σαφήνεια.
[4] To leave, i. e. to leave alone, ἐάω.

Verbal adjectives in ἑος (equivalent to δεῖ with the infinitive) are used like the future in *dus* in Latin; either agreeing with the substantive, as, "you ought to do good to the city," ὠφελητέα σοι ἡ πόλις ἐστίν, or governing a case, as, ὠφελητέον ἐστί σοι τὴν πόλιν, — the ἐστὶ in both cases being very commonly understood. See Arnold, c. 33.

Exercise 78.

And I am quite sure that this anger will be appeased by prosperity, and will depart when their fear ceases. Now therefore, said he, do you, O messenger, rest, because you have been labouring; and let us, O Persians, be marshalled in the best possible manner, since we expect our enemies will come intending either to fight or to submit to us; and it is probable that if we are seen in such a condition as that, we shall better effect what we wish. And do you, O general of the Hyrcanians, remain here, having ordered the captains of your troops to arm them. And when the Hyrcanian came, having done this, Cyrus says, "I am glad, O Hyrcanian, to see not only that you display your good will towards me, but also that you seem to me to have ability.[1] And it is plain now that the same things are advantageous to both of us; for the Assyrians are enemies to me; and to you they are even more hostile than to me. We *must* therefore both *take counsel*, how no one shall revolt of the allies who are now present to us, and how we may, if possible, gain others also. Now you have heard the Mede calling away his cavalry; and if they depart, how can we infantry remain alone? Therefore

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you and I *must* so *contrive* that even he who is calling them away [2] shall himself wish to remain with us.

[1] Ability, *σύνεσις*. [2] To call away, *ἀποκαλέω*.

Exercise 79.

And yet how could it fail to be a shameful thing for us to do[1], to neglect these things which are so honourable, and of which all men would think us worthy? My share in it indeed is small, for to declare what one thinks, cannot be a very scandalous[2] thing. But it becomes you to attend to what I say[3], and then to consider whether *you*, being such as I have described you a little before, *ought to neglect* the affairs of Greece, being both the general of the Lacedæmonians, and being addressed as king, and having the greatest renown of all the Greeks, or whether you *ought to disregard* those things which are present, and *to attempt* greater things. For I say that you ought, neglecting all other matters, to apply your mind to these two points,—how you may deliver the Greeks from the wars and other evils which at present surround them, and check the barbarians who are insolent, and who have acquired more than they ought.[4] But that these things are practicable, and expedient both for you and for the city, and for all men, it is my business now to show.

[1] How could it fail to be a shameful thing for us to do? = how shall we not do a shameful thing? [2] Scandalous, *χαλεπὸς*.
[3] What I say = what is said by me. [4] What one ought, *τὸ προσῆκον*.

Exercise 80.

But if the best be not what I say, but if this be excellence for a man to preserve himself and his property in whatever condition he may be, then blame of an engineer, or of a physician, or of any other arts which have been devised for the sake of preserving things, appears ridiculous to you. But, my good friend[1], consider whether what is noble and what is good may not be something different from[2] preserving and being preserved. For one who is really a man *should not pray* to live a long time, and *should* not *spare*[3] *his life*, but, committing the care of[4]

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these things to God, and believing the woman's proverb that no one can escape fate, he *should* after this *consider* in what manner he may best live the time which he is going to live; making himself as like as possible to the constitution in which he lives. And so now you ought to become as like as possible to the people of the Athenians, if you wish to be loved by them, and to have great influence in the city. But if you think that any man can teach you such an art as shall enable you to have great influence in this city, though you are unlike its constitution, whether for the better or for the worse, as it seems to me, you are greatly mistaken.

[1] My good friend, *ὦ μακάριε.* [2] From (after *ἄλλος*) *ἤ.* [3] To spare one's own life, to take undue care of it, *ψιλοψυχέω*, adj. *ψιλοψυχητέος.* [4] To commit the care of, *ἐπιτρέπω περὶ.*

Exercise 81.

But I see that some of the speakers do not adopt the same opinions concerning you and concerning yourselves. For they say that you ought to keep quiet[1], even if any one wrongs you; but they themselves are not able to keep quiet before you, even when no one wrongs them; — and if, without reproaching them, any were to ask, "Tell me why do you prefer for private individuals a safe life, and one free from trouble[2] and from danger; but, for men engaged in public affairs[3], one liable to[4] accusations, and hazardous, and full of daily contests and evils, and not that quiet and untroubled [existence]?" what would you say? For if you were to allege that which would be the best reason which you would have to allege, that you do all these things for ambition, and for the sake of glory, I wonder why you think that for the sake of these things you *must do* all these things, and *labour* in this way, and *encounter* these *dangers*, and yet counsel the city to abandon these things with indifference. For you cannot say this, that it is becoming for you to appear some one in the city, but for the city to appear of no consequence among the Greeks.

[1] To keep quiet, *ἡσυχίαν ἄγω.* [2] Free from trouble, *ἀπράγμων.* [3] To be engaged in public affairs, *πολιτεύομαι.* [4] Liable to accusation, *φιλαίτιος.*

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Exercise 82.

Will it then, said the wife, be necessary for me to do these things? It will indeed, said I, be necessary for you to remain in doors, and to send those servants out whose work lies out of doors; and those whose work *is to be done* within, those *you must preside over* [1], and *receive* whatever is brought in; and whatever part of what is brought in it is necessary to spend, *you must distribute;* and whatever ought to remain over [2], *you must provide* and *take care* that the income which belongs to the whole year may not be expended in a month. And when the wool is brought in *you must take care* that clothes be made for those to whom they are necessary, and that the dry corn may be in an eatable condition. Perhaps, said I, one of the cares which belong to you will appear rather unpleasant, namely, that when any one of the servants is sick, *you must take care* of them all, so that he may be cured. No indeed, said the wife, that would be the most pleasant thing of all, if those who have been well cured will feel gratitude for it, and be better disposed than before.

[1] To preside over, ἐπιστατέω. [2] To remain over, περισσεύω.

Exercise 83.

But these things we all know,—that the king and Tissaphernes have slain those of us whom they could, and it is plain that they are plotting against the rest, that they may destroy them too, if they can. But I think *everything must be done* by us, in order that we may not be in the power of the enemy, but that, if possible, they may rather be in our power. Be you well assured, therefore, that you who have now assembled here have a great opportunity presented to you. For all the soldiers are looking at you; and, if they see you desponding, they will all become timid; but if you show that you yourselves are making preparations against the enemy, and if you encourage others to do so, be sure that they will follow you, and attempt to imitate you. And, indeed, it is reasonable that you should set them an example; for you are

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their captains, and generals, and, when there was peace you surpassed them in riches and honours. Now, therefore, when there is war, you ought to think yourselves superior to the multitude, and you ought to take counsel for [1] and labour for [2] them if there is any occasion. And first of all I think *care must be taken* that generals and captains be elected as quickly as possible in the place of those who are dead. For without rulers nothing can ever exist either good or honourable any where; and, above all, this is the case in war. For good discipline seems to save men, but want of discipline has before now been the destruction of many.

[1] To take counsel for, προβουλεύω. [2] To labour for, προπονέω.

Impersonal verbs are used in Greek very similarly to the manner in which they are used in Latin for "may, ought, must," &c. For ἔνεστι the Greeks sometimes use ἔνι (as in poetry, πάρα for πάρεστι), but never ἐξ or ἐκ for ἔξεστι. The Greek impersonals have often a participle, as δέον, ἔξον, &c.; and when used absolutely, these participles are generally found in the nominative case. See Arnold, c. 84.

Exercise 84.

Why then *need* we blame what is past beyond what *is requisite* for our present circumstances. But we *must* now labour unremittingly to set right our present circumstances out of consideration for the future. For it is the way of our country to acquire glory by labour, and we *must* not change our custom if we now are beyond our usual pitch of wealth and power. For it is not natural [1], that what was acquired in times of difficulty should be lost in time of abundance. But it is natural rather for us to go to war with good confidence in most respects, since the God bids us do so by his oracle [2], and promises himself to help us, and since all the rest of Greece will co-operate with us, partly from fear, and partly for advantage. And you will not be the first to break the truce (which the God, when he bids you make war, thinks is already broken), but rather you will come to the aid of

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the truce, since it has been broken. For it is not they who defend themselves who break the truce, but they who are the first to attack others. So that, *since* on all accounts *it is in your power* to make war with honour, and since we urge it on you, as it is most certain that it will be advantageous both to states and to private individuals, do not ye delay to vote for war.

[1] Natural, δίκαιος. [2] To bid by an oracle, χράω.

Exercise 85.

But then, said I, others of your private cares, my wife, will be pleasant to you, when, having taken a servant ignorant of spinning, you make her skilful, and she becomes worth double[1] to you; and when, having taken one ignorant of management and of a servant's duties[2], you make her skilful and faithful, and a good servant, and very valuable; and when *it is in your power* to benefit those who are orderly and serviceable in your house; and, if any one is bad, *it is in your power* to punish him. And what is most pleasant of all is, if you appear better than I, and make me your servant, and *are not forced* to fear lest, as your age advances, you should become less honoured in the house; but if you believe that becoming older, in proportion as you have been a better partner to me, and a better guardian of the family to my children, so much the more honoured will you be in the house.

[1] Worth double, διπλασίου ἄξιος. [2] A servant's duties, διακονία.

Exercise 86.

And the cause of this is, (and I entreat you to allow me to speak freely[1] when I am speaking for the best,) that some of those who manage the state have long since made you terrible and severe in your assemblies, but in your preparations for war indolent and contemptible. If, then, any one says a man is to blame whom you know that you can catch among yourselves, you promise and are willing to do it; but if he speaks of such an one as *it is possible* for you to chastise when you have subdued him by arms,

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but not otherwise, you no longer know what to do, but are vexed at being convicted. But *it were right*, O men of Athens, on the contrary, for all those who manage the state to accustom you to be in your assemblies mild and humane. For in them you discuss what is justice to yourselves and to your allies; but in the preparations belonging to war *they ought* to make you formidable and severe. For in them the contest is against your enemies and your foes. But now currying favour with[2] you and humouring you to excess, they so dispose you as in your assemblies to be delicate, and to be flattered at hearing everything said to please[3] you, but in actions and events to run risks concerning matters of the last importance.[4]

[1] Freedom of speech, *παρρησία*. [2] To curry favour with, *δημαγωγέω*, c. acc. [3] To please, *πρὸς ἡδονήν*. [4] Matters of the last importance, *τὰ ἔσχατα*.

Exercise 87.

But it is hard, O Nicias, to say, concerning any study whatever, that *one need not* learn it; for *it seems* to be a good thing to learn everything; and this science of arms[1], if indeed it be a science, as those who teach it affirm, we ought to learn. But if it be not a science, but if those who profess[2] it deceive us, or if it be indeed a science, but not one of much importance, why *need we* learn it? But I say this concerning it, looking at this, that I think, if it were anything, it would not have escaped the notice of the Lacedæmonians, *who have no other care* in life except seeking and studying this point, [namely] by learning or practising what advantages they may gain over[3] others in war. And if it had escaped their notice, this at least would not have escaped that of these teachers of it, that of all the Greeks they are most anxious about such matters, and that a man who was highly esteemed in these studies would make[4] a great deal of money among them, as one who was honoured as a tragic poet would among us.

[1] The science of arms, *τὸ ὁπλιτικὸν*. [2] To profess, *ὑπισχνέομαι*. [3] To gain advantages over, *πλεονεκτέω*, c. gen. [4] To make (*i. e.* to earn), *ἐργάζομαι*.

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Exercise 88.

How then can you rightly decide concerning them, if you permit them, having taken the accustomed oath, to prefer the accusation, and me to conduct the defence[1] concerning the same business? But how can you permit this, if you now acquit me? For not even so do I escape your judgment, but you will be they who there also vote concerning me; and *it is in your power*, if you acquit me now, to employ me as you will afterwards; but otherwise *you will have no time* to deliberate again concerning me. And indeed if *one must* err in anything, it would be better to acquit unjustly than to put to death unjustly; for the one is only an error, but the other is also an impiety, in which *it behoves one* to exercise great deliberation when one is about to do what is irremediable. For, in a matter which may be remedied, *it is possible* to commit but a slight error, even if one gives way to anger and is persuaded by calumny; for one can repent and determine rightly. But in irremediable transactions, it is a greater evil to repent and to know that one has erred. And before now *some of you have repented* of having put to death innocent men; though *you have not repented* of being deceived so far as to put to death those who deceived you. And, in the next place, involuntary errors admit of pardon, but voluntary errors do not.

[1] To conduct the defence, ἀπολογέομαι.

Ἄν is used with every mood except the imperative; and sometimes with the participle of the imperfect or aorists, or pluperfect, or sometimes of the future, but not with the present or perfect in the indicative mood. With the indicative it makes, what would otherwise be a positive assertion, conditional; it denotes what would happen if something else happened also. When used with the imperfect it often expresses a habit; as, "he used to say," or, as we often put it in English, "he would say," ἔλεγεν ἄν. With the optative it expresses any conditional assertion; and also is often used after ὅπως (and more rarely after

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ἵνα, etc.). With the subjunctive ἂν belongs rather to the participle on which the verb depends than to the verb itself. With the infinitive and with the participle ἂν is used in cases where, in any other than an oblique sentence, it would have the indicative or optative with it; not otherwise. When used with the aorist participle, it has almost a future sense. See Arnold, cc. 35. 40. 41. 42.

Exercise 89.

But suppose[1] any, one wishing to be honoured in a state, in order both to avoid being injured himself, and to be able to assist his friends in just things; and suppose he, being in command, attempts to do some good to his country; why should not such a man be able to agree with another such man? Will he be less able to assist his friends when in union with[2] the honourable and the good? or will he be more powerless to serve the state, when he has the good and honourable for partners in his labours. But even in gymnastic contests it is plain that, if it were permitted, for all the strongest men uniting together to attack the weaker, they *would conquer* in every contest, and they *would gain* all the prizes. Since therefore, then, they do not suffer them to do so, but, in political matters, in which the good and honourable do gain the upper hand[3], no one forbids men to serve the state in union with any one whom they *may choose*, how then can it be otherwise than[4] advantageous to gain the best men for one's friends, and so to apply oneself to affairs of state[5], having them for partners and coadjutors in one's actions rather than as antagonists?

[1] Suppose, εἰ. [2] In union with, μετὰ. [3] To gain the upper hand, κρατιστεύω. [4] How can it be otherwise than = how is it not . . ? [5] To apply oneself to affairs of state, πολιτεύομαι.

Exercise 90.

And I see also, that in like manner in all other cases, men both differ from one another by nature, and also improve much by study. And from this it is plain that it is good for all men, both for those who are cleverer and

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those who are duller by nature, to learn and study those matters in which *they may wish* to become considerable. But he did not distinguish between[1] wisdom and discretion; but he judged that he who knowing what was good and honourable adopted it, and knowing what was base avoided it, was both wise and discreet. And being asked, moreover, if he thought those who knew indeed what they ought to do, but who did the contrary, wise and temperate men; "Nay, rather," said he, "do I call them unwise and ignorant; for I think that all choose, of those things which are possible to do, those which it is possible may be most advantageous for themselves. I think, therefore, that those who do not act rightly are neither wise nor discreet." And he said, also, that justice and every other virtue was wisdom; and that just actions, and all actions which are done with virtue, are honourable and good; and that those who knew these things *would* not *prefer* anything else to them; nor could those who did not know them do them, but if they attempted it they would fail. So, too, that the wise do good and honourable actions; but that those who are not wise cannot, but, if they attempt to, they fail. Since, therefore, just actions, and all other honourable and good deeds, are done with virtue, he said it was plain that justice and all other virtue is wisdom.

[1] To distinguish between, διορίζω.

Exercise 91.

And I entreat you not to attend to the words which you have heard before concerning me from those who wish to revile and calumniate me; and not to believe things which are alleged without either proof or [any] decision [concerning them]; nor to adopt the opinions which are unjustly implanted in[1] you by them; but to think me such as *I shall be proved* to be from this present accusation, and from my defence. For if you decide in such a manner, you will appear to decide honourably and according to law, and I shall obtain all justice. That, therefore, no one of the citizens has been injured, either by my eloquence or by my writings, I think the present danger which impends over me is the greatest proof. For if any one had been

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injured by me, even if he had kept all the rest of the time, he *would* never *have neglected* the present opportunity; but *he would have come forth* now to accuse me, or to bear witness against me. For, surely, when he who never even heard of me has brought me to such a trial, at all events those who had been injured by me *would have attempted* to exact satisfaction from me. For it is neither likely nor possible that I should have offended against many, and that those who have been involved in [2] misfortunes by my means, should be quiet and not dare to accuse me, but when I am in danger should be more gentle than those who have been in no respect injured, when it is in their power, by showing what they have suffered, to procure the greatest punishment for me.

[1] To be implanted in, *ἐγγίγνομαι*. [2] To be involved in, *περιπίπτω*.

Exercise 92.

And I wish both to lay down a severer law concerning myself than concerning others, and to utter a sentiment bolder than is suited to my age. For I desire not only, if I employ arguments which are injurious, to meet with no pardon at your hands, but even, if I do not use such arguments as no one else does, I am willing to submit to the severest punishment. But I *should not have made* so bold a profession if I were not about to prove it to you, and to make the discerning of it easy to you. For the case stands [1] thus: — I think such a defence most honourable and most just, which enables the judges to understand as thoroughly as possible the matters concerning which they will vote; and not to err in their opinions, nor to be doubtful [2] who is speaking the truth. If, then, I were on my trial [3] as having erred in some of my actions, I *should not be able* to enable [4] you to see them; *but it would be* necessary for you to form your opinions from what was said, and so decide as you could concerning the facts. But since I am blamed for my speeches, I think I shall more easily show you the truth. For I will show them to you, both all that have been spoken by me and all that have been written; so that you will give your votes [5]

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concerning them, not by conjecture, but knowing thoroughly of what sort they are.

[1] The case stands, ἔχει. [2] To be doubtful, ἀμφιγνοέω. [3] To be on one's trial, ἀγωνίζομαι. [4] To enable, παρέχω, c. dat. pers. [5] To give (a vote), φέρω.

Exercise 93.

And having done this he occupied Scepsis and Gergitha, being strong cities where Mania chiefly kept her treasure. But the other cities would not admit him; but the garrisons which were in these preserved them for Pharnabazus. And after this Midias, sending gifts to Pharnabazus, requested to have the country on the same terms as Mania had had it. But he answered that he might keep his gifts *until he should* come and seize the gifts and himself too; for he said that he *should not wish* to live if he did not avenge Mania. But in the mean time Dercyllidas arrives; and immediately in one day he took Larissa and Amaxitus and Colonæ, cities on the sea shore, which surrendered to him voluntarily. And sending to the Œolian cities, he desired them to assert their freedom, and to receive him within their walls, and to become his allies. So the Neandrians and Cocylites complied; for the Greeks who were [1] in garrison in them had not treated them very well since Mania died. But the commander in Celsen, which was a very strong place, thinking that if he kept the city for Pharnabazus, *he should be honoured* by him, would not admit Dercyllidas.

[1] To be in garrison, φρουρέω.

Exercise 94.

But the calamities of their neighbours, who have revolted from us and been subdued, were no example to these men; nor did their existing prosperity make them hesitate before encountering dangers; but becoming bold with respect to the future, and hoping things beyond their power, but inferior to their desires, they entered upon war, choosing to prefer might to right. For because they

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expected to get the better[1] of us they attacked ourselves without being injured. But it is common for those cities which unexpected prosperity *has befallen* to turn to insolence. But prosperity, when it comes to men according to their expectation, is usually safer than that which arrives unexpectedly, and men [find it] easier [to] repel misfortune than to preserve good fortune. But it had been better that the Mityleneans should formerly have been honoured by us in no respect differently from the rest of the allies; and then *they would not have come* to such a pitch of insolence. For it is the nature of men, as has been seen in other instances, to despise those who court them, and to respect those who do not yield to them.

[1] To get the better of, περίειμι, c. gen.

Exercise 95.

And they then went[1] to rest; but on the next day Cyrus having called his friends and the captains of his army, some of them he appointed to receive the treasure, and some of them he ordered to select of all the wealth which Crœsus surrendered, those things as gifts for the Gods which the Magi *should recommend*, and then, receiving the rest of the treasure, to pack it up in chests and to place it on waggons, and to conduct the waggons wherever they themselves *went*, so that when occasion served they might each receive what they deserved. And Cyrus advanced from Sardis, leaving a large garrison of infantry in Sardis, and having with him Crœsus, and many waggons full of much treasure of every sort. And Crœsus came to him, having everything accurately written down which was in each waggon, and giving the list[2] to Cyrus, he said, If you have this, O Cyrus, you will know who faithfully gives up to you what he brings, and who does not.

[1] To go to rest, κοιμάομαι. [2] The list, τὰ γράμματα.

Exercise 96.

But the city of the Phliasians having been praised by Agesipolis, because the citizens gave him much treasure,

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and that promptly, for the use of his army, and thinking *that*, while Agesipolis was abroad,[1] Agesilaus *would not come* against them, and that *it would never happen* that both the kings should be at one time away from Sparta; treated those who had returned from exile[2] with great injustice,—and as the Phliasians seemed to be acting with insolence, the Ephori levy an army against them, and this was far from displeasing to Agesilaus; for Podanemus'[4] party[3], were friends[4] of his father Archidamus, and were then among those who had returned from exile; and the party of Procles the son of Hipponicus were friends of his own. And as he did not delay, but began his march, many embassies met him, and offered him money not to invade them. But he answered that he was making an expedition, not for the purpose of acting with injustice[5] himself, but that he might assist those who were treated with injustice. And at last they said they would do all that he required, and entreated him not to invade them. But he said in reply that *he could not trust* their words, for that they had deceived him before; but that he had need of some action which he could trust. And being asked what this *might be*, he answered, "that which when you did before you were not treated unjustly by us," and that was to surrender their citadel.

[1] Abroad, ἔξω. [2] To return from exile, κατέρχομαι. [3] The party of, οἱ περὶ. [4] A friend, ξένος. [5] To act with injustice, ἀδικέω.

Exercise 97.

And any one *might know* the disposition and the power of the city from the supplications which before now some people have addressed to us. Now those that have taken place lately, or that related to small matters, I will omit; but long before the Trojan war[1] the sons of Hercules came, and a little before them Adrastus, the son of Iolaus, being king of Argos, came, having been unfortunate in the expedition against Thebes, and being by himself unable to bury[2] those who had died under the walls, and entreating this city to aid him, and not to permit[3] those who had died in the war to remain unburied, nor their ancient custom

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and native law to be broken. And the sons of Hercules, fleeing from the enmity of Eurystheus, and overlooking the other cities as those which *would not be able* to aid [them in] their misfortune, but thinking that ours alone was able to requite [4] the good deeds which their father had done to all mankind. From these things, then, it is easy to see that at that time our city had the supremacy. For who *would have dared* to address entreaties either to those inferior to himself, or to those who were under the dominion of others; especially concerning matters which did not belong to them in particular [5], but which were common to all; and about which it was not likely that any others would be anxious except those who claimed to have the chief lead among the Greeks.

[1] The Trojan war, τὰ Τρωικά. [2] To bury, to take up for the purpose of burying, ἀναιρέομαι. [3] To permit, περιοράω, c. part. [4] To requite, ἀποδίδωμι χάριν, c. gen. [5] Belonging to them in particular, ἴδιος.

Exercise 98.

And let them first divide among themselves land and houses, and let them not cultivate the land in common; since such a state of things belongs to a purer race of men than the present. And let them divide it with some such feeling [as this], that it behoves him who receives this allotment, since his piece of ground [1] is his country, to take greater care of it than a mother does of her children, since one's country is the mistress and goddess of all mortal men; and he should have the same thoughts about the Gods of the country and about the heroes. And *in order that these things may exist* in this condition for ever, we must consider this besides, that as many hearths as there are among us at the present time, these must always remain in the same number, and become neither more nor fewer; and *that* this *may* constantly *be the case* throughout the whole city, let him who has received an allotment always leave one only of his children (whichever *is* dearest to him) heir to his house, and his successor as worshipper of the Gods, and promoter of the interests of [2] the city and of his family; both of those who are alive and of those whom death *may have carried off*.

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[1] A piece of ground, χώρα. [2] A promoter of the interest of, θεραπευτὴς.

Exercise 99.

Why then do I say this? because you seem to me now to be saying things not very much in unison [1] or in harmony with what you said at first concerning oratory. And I am afraid to refute you, lest you should think that I was speaking in a contentious spirit [2], not to the subject in order that it might become clear, but against you. I therefore, if you are such a man as I am myself, *should be glad to ask* [3] *you a question;* but if not, I *would leave it alone.* Now one of what sort of men am I? I am one of those who *would gladly be refuted* if I say anything not true, and *who would cheerfully refute* another if he said anything not true; and who *would* with no less willingness [4] be *refuted* than *refute.* For I consider that the greater good of the two, in proportion as it is a greater advantage to be delivered from evil oneself than to deliver another. For I think that there is no such great evil to a man, as a false opinion concerning those matters which are the subject of our present discourse. If then you too say that you are such a man, let us discuss the matter; but if you say it is better to leave it alone, let us leave it alone, and dismiss the subject.

[1] In unison with, ἀκόλουθος. [2] To indulge a contentious spirit, φιλονεικέω. [3] I should be glad to ask = I should gladly ask. [4] With little willingness, ἀηδῶς.

Exercise 100.

That if we get possession of those things which are now in our sight [1], O my friends, *it will be* of great advantage to all the Persians, and in all reason [2] of the greatest to us by whose means it is accomplished, we all, I think, know; but how we *may become* masters of them, since we are not strong enough by ourselves [3] to get them, unless the Persians have a cavalry of their own [4], this I do not see. For consider this: we Persians have arms with which we think we can put to flight the enemy, if they come to close combat [5]; but when we have put them to

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flight, how can we, if we are without horses, either catch cavalry or bowmen, or javelin-men or light armed troops, when they flee; or how can we kill them? And who, whether bowmen or javelinmen, or cavalry, *would fear* to attack and harass us, if they were sure that there was no more danger of their receiving any injury from us than from firmly planted trees? And if this is the case, is it not plain that the cavalry whom we have with us have a right to think all that comes into our power[6] as belonging to them no less than to us? and perhaps, by Jove, even more. The case, therefore, of necessity stands thus: — if we had a cavalry not inferior to them, is it not plain that *we should be able*, without them, to do everything to the enemy that we can now by their help; and that they *would behave* with more moderation towards us? For, whether they chose to come or to depart, *we should care* the less, if we had sufficient strength of ourselves without them.

[1] To be in sight of one, προφαίνομαι.
[2] In all reason, εἰκότως.
[3] Strong enough by oneself, αὐταρκὴς.
[4] Of one's own, οἰκεῖος.
[5] To come to close combat, δμόσε εἶμι. ὑποχείριος.
[6] In one's power,

Exercise 101.

And know you this, that a numerous army, when they are brave, advance with a spirit which is irresistible; but when they are cowardly, *in proportion as they are* more numerous, so much the greater fear do they exhibit. For it is increased among them by many cowardly speeches, and by many untoward circumstances, and by many dispirited faces all around; so that, on account of its very numerousness[1], it is not easy for the general either to extinguish the alarm by speeches, or to give them courage by leading them against the enemy, or to raise their spirits by withdrawing them into a place of safety; but *the more he bids* them take courage, so much the more do they think they are in danger. Now, let us consider accurately what the truth is. For if from henceforth the victory in military affairs is to belong to *whichever side counts* the greatest number, you are right to fear for us, and we are really in

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danger. If, as formerly, battles are decided still by those who fight gallantly, then *you will not be wrong* if you have confidence [1] in our success. For, with the help of the Gods, you will find many more on our side willing to fight than those on their side. And *that you may have more confidence* still, consider this point too: — the enemy are much fewer now than when they were defeated by us, and much fewer than when they ran away from us; and we are now more numerous since we beat them, and we are stronger since you are added to us.

[1] To have confidence, θαῤῥεω.

In the indicative mood the aorists express a past action; in the other moods Hermann distinguishes between them and the present tense thus: — the present tense differs from the aorist in the moods other than the indicative in this, that the present tense indicates an action *which lasts*, or which is *often repeated;* the aorist one which is *completed*, or performed *but once*. See Arnold, c. 36., also notes 67. 68.

Exercise 102.

"You in truth, O Socrates," said he, "are a friend to me of such a sort as to help me, if I myself have any qualities suitable to the gaining of friends; and if I have not, you would not be willing to say anything falsely [1] for my advantage." "Do I then," said Socrates, "appear to serve you more by praising you falsely, than by persuading you *to become* a good man? And if this is not plain to you, consider the matter this way: For if I, wishing *to make* you a friend to a shipowner, were to praise you falsely, saying that you were a good pilot, and if he, *being persuaded* by me, *were to entrust* his ship to you, though you did not know how to steer, have you any expectation that you *should not lose* both yourself and the ship? Or if, by speaking falsely, I were to persuade the city *to entrust* itself to you as to one skilled in military science, and in law, and in statesmanship, what do you think would happen [2],

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both to yourself and to the city, by your means? Or if, still speaking falsely, I were to persuade any of the citizens to entrust their affairs to you, as to a man skilled in economy, and careful, would you not, when you had given proof of yourself, both be mischievous and appear ridiculous?"

[1] Falsely = speaking falsely, to speak falsely, *πλάσσω, ψεύδομαι.*
[2] This happens to me, *τοῦτο πάσχω.*

Exercise 103.

So that, as I said at the beginning, I should wonder if I were able in so short a time *to remove* from your minds these calumnies against me which are of such long standing. These things are true, O men of Athens; and I tell them to you, neither concealing nor suppressing anything either great or small. And I know that on this same account I am hated by them, which is a proof too that what I am saying is true, and this is the reason of the calumnies and accusations against me. And whether[1] you *inquire* into these things now or hereafter, you will find it to be the case. So, concerning the matters of which my first accusers accused me, this may be my sufficient answer to you; but to the others, those good and patriotic men, as they call themselves, I will attempt now to *make this defence.*[2] — The accusation now you have heard; but of this accusation *let us examine* into each separate item.[3] For they say that I act unjustly in corrupting the youth of the city. But I, O Athenians, say that they act unjustly, bringing men to trial recklessly, and pretending to be serious and anxious about matters of which they have never really attended to one. And that this is the truth I will attempt *to prove* to you.

[1] Whether ... or, *ἐάν τε ...*
[2] To make a defence, *ἀπολογέομαι.*
[3] Each separate item, *ἓν ἕκαστον.*

In commands, the imperative is used as in Latin (the perfect imperative, though given in grammars, is scarcely ever found except in the third person passive); the

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general rule being, that the imperative of the present is used when the command has a more general application; the imperative of the aorist is used to enjoin a single action. In prohibitions, "Do not do" so and so, μὴ is followed by the present imperative, or by the aorist subjunctive; when μὴ is followed by the imperative aorist (which is rare), it forbids *what is not yet begun.* See Arnold, cc. 36, 37.

Exercise 104.

Death, therefore, is not the last of all things; but the punishments in hell, which are spoken of, effect nothing towards the turning away such men from crimes; for otherwise there would not be matricides and impious assaults on a man's relations. It is necessary, therefore, that the punishments inflicted here during life for such things should be, as far as possible, not inferior to[1] those in hell. So *let* what is said after this *be expressed* thus:—Whenever any one, not being possessed by insanity, shall dare to strike his father or his mother, or their fathers or mothers, *let* the first person who is at hand[2] *come to their assistance;* and if he be an alien[3] *let him be invited* to a front place at the games, if he do assist them; but if he assist them not, *let him be banished* with perpetual banishment out of the country. And if he be not an alien, if he assist them, *let him have* praise; and if he has not assisted them, let him have blame. And if a slave has assisted them, *let him be* free; but if he has not assisted them, *let him be scourged* with a hundred stripes, if the matter has taken place in the market-place, by the clerks of the market[4]; and if in the city, out of the market, or if in the fields, by those to whom those places are entrusted. And whether it be man, woman, or child who is present, *let* every one *come to their assistance,* calling him an impious man; and *let* him who does not come to their assistance *lie under* the curse[5] of the Jupiter who presides over relationship.[6]

[1] To be inferior to, λείπομαι, c. gen. [2] The first person who is at hand, ὁ προστυγχάνων. [3] An alien, μέτοικος. [4] A clerk of the market, ἀγορανόμος. [5] To be under a curse, ἀρᾷ ἐνέχομαι. [6] Presiding over relationship, δμόγνιος.

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Exercise 105.

Do not therefore *fear* these things; for there are men who, for no great sum, would be glad to save you and to take you from hence. And, in the second place, do you not see how worthless the informers are, and that one would require but little money to deal with them.[1] And all my riches are at your service[2], being quite sufficient for the purpose, as I think; and if, from regard for[3] me, you do not think you ought to spend my money, these strangers also are ready to assist, and one of them has brought me a sufficient sum for this very purpose; and Cebes is ready to do the same, and so are a great many others. So that, as I say, *do not* you, from being afraid of this, *flinch* from[4] saving yourself; and *let* it *not be* (as you said in the court[5]) a source of uneasiness to you, that, when you leave this, you will have no means of supporting yourself. For, in many other places, and indeed wherever you go, men will love you. And if you like to go to Thessaly, I have friends there who will esteem you greatly, and insure your safety; so that no one of the Thessalians shall annoy you.

[1] To deal with them, ἐπ' αὐτοῖς. [2] They are at your service, ὑπάρχει σοι. [3] To have regard for, κήδομαι. [4] To flinch from, ἀποκάμνω. [5] The court, i. e. the court of justice, τὸ δικαστήριον.

The subjunctive mood refers rather to the impression which the notion which is the subject of the sentence makes on the mind, than to the actual fact as it is. It is used too, especially in the 1st singular or 1st plural, as an exhortation, "let us do so and so;" also in asking questions, especially as to one's own conduct, as we say in English "what can I do?" It is also used after many conjunctions, especially those expressing a doubt or a question; after ὅταν and ὁπόταν; also after ὅπως, ἵνα, etc. when the conjunction is preceded by a verb in the present or future tense. See Arnold. cc. 38. 45.

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Exercise 106.

At all events my door has been open before now to every one who had anything to ask of me, and it is open now; so that when ye have necessaries in abundance, then you will see me also living plentifully; but if you see me enduring cold and heat and watching, then think that you too ought to endure the same. For I do not command you to do any of these things, in order that *you may be harassed* by them, but in order that you *may derive some good* from them; and know too, O soldiers, that, where our city seems prosperous, it acquired its good and honourable things not by being indolent, but by being willing to labour and to encounter dangers whenever it was necessary. And you have been before now, I well know, gallant men. But now you must endeavour to be better still, so that we *may* willingly *labour together*, and happily *enjoy prosperity*[1] *together*: for what is more pleasant than to flatter no man, neither Greek nor barbarian, for the sake of pay, but to be able of oneself to provide every thing that is necessary, and that too *from those sources* which are most honourable. For abundance in war, which is derived from the enemy, gives soldiers at once food and also renown among all men.

[1] To enjoy prosperity together, *συνευδαιμονέω*. [2] From which sources, *ὅθεν*.

Exercise 107.

And Critias hearing this, and seeing me in doubt, as people who see others yawning before[1] them are apt to suffer[2] this same thing out of sympathy, so he seemed to be compelled by my doubting himself also to yield[3] to doubt. But as a man of high reputation in everything he felt ashamed before the bystanders,[4] and was not willing to admit to me that he was unable to define what I challenged him to, and yet he said nothing explicit, concealing his perplexity; so, in order that our discussion might proceed, I said, "But if you please, O Critias, *let us* now *admit* this, that it is possible there should be a knowledge of knowledge; and after that we will consider whether it

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is in this manner or not. Come now, if this is exceedingly possible, what is there more possible for a man to know than what he does know, and what he does not? for this is what we have before said to be knowing oneself and being wise. Certainly, said he, this follows,[5] O Socrates; for if any one has knowledge which itself knows itself, he would be such a man as that quality is which he has. As when a person *has* speed he is swift, and when [he has] beauty, he is handsome, and when he has knowledge he is knowing. And when a person *has* knowledge of his knowledge, then he will be a man who knows himself.

[1] Before one, *καταντικρύ*. [2] To suffer out of sympathy, *συμπάσχω*. [3] To yield, *ἀλίσκομαι*. [4] Bystanders, *οἱ παρόντες*. [5] To follow (as a logical consequence), *συμβαίνω*.

Exercise 108.

And I should be glad to ask them for what causes we ought to fight to the death[1]; is it not when our enemies *make demands*[2] on us contrary to justice, and *lay waste* part of our country, and *set* our slaves *free;* and *establish* them in that land which our fathers left to us, and not only *deprive* us of our property, but, in addition to other evils, *bring*[3] us into disgrace? For I indeed think that for such causes we ought to encounter not only war but even exile and death. For it is much better to die in the glory which we have than to live in the infamy which we shall acquire if we do what they require us. Aye, and if I must speak without suppressing anything, it is preferable for us to be driven from our homes rather than to be an object of ridicule to our enemies. For men who have lived in such reputation and with such characters as we have, must do one of two things, must either be leaders among the Greeks, or must be utterly destroyed, having done nothing dishonourably, but having made a glorious end of life. And entertaining these opinions[4], we must not be tender of our lives[5], nor follow the opinions of our allies, whom we used before to think we had a right[6] to command, but we must consider ourselves and choose not what is easiest for them, but what is suited to the honour

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of the Lacedæmonians, and to the exploits which have been performed by us; for all men are not forced to form the same opinions about the same matters, but each must form his according to [7] the principle of conduct he *has* originally *adopted.*

[1] To fight to the death, μαχόμενος ἀποθνήσκω. [2] To make demands (in an imperious manner), προστάσσω. [3] To bring (into a condition), καθίστημι. [4] To entertain opinions, λογίζομαι. [5] To be tender of one's own life, φιλοψυχέω. [6] To think one has a right, ἀξιόω. [7] According to, ὡς ἂν . . .

Exercise 109.

And such rewards of one's labours are worth but little. But as for those who toil in order *to acquire* good friends, or *to subdue* their enemies, or, having become vigorous in their bodies and minds, *to arrange* their own house well, and *to do good* to their friends, and to *serve* [1] their country, do you not see that they ought to labour diligently for such objects, and to live happily, having a respect for themselves, and being praised and admired by others. Moreover indolence, and continual pleasure, are neither able to give a good condition of body, as the masters of gymnastic exercises say, nor do they implant in the mind any knowledge worth speaking of [2]; but diligence and endurance of labour make men arrive at honourable and good actions, as good men say. And *let us consider* this also how masters use indolent servants; or how do you act when you *find* that one of your servants is such? — I chastise them, said he, with every sort of punishment, until I *compel* them to be better.

[1] To serve, εὐεργετέω. [2] Worth speaking of, ἀξιόλογος.

When we express a wish in Greek, we use the optative, often by itself, often also with εἰ, εἰ γὰρ, εἴθε, provided the wish is one which may be realized. But when it is a past action that is referred to by the wish, which now cannot be fulfilled, then εἰ, etc. are followed by the indicative mood (of course in a past tense), or ὡς ὄφελον is used, the

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subject of the wish being the nominative case to ὤφελον. "I wish it may not be" is rendered by μὴ, &c. See Arnold, c. 39.

Exercise 110.

But you see that it is necessary, O Socrates, to regard also the opinion of the many; and this very thing is a proof that the populace [1] are able to do not only a little harm, but the very greatest, if any one is unpopular among them. Soc.—*I wish*, O Crito, *that* the populace *were able* to do the very greatest harm, on condition that they might be able also to do the greatest good; and things would be well. But at present they can do neither; for they cannot make a man either wise or stupid. Cr.—Let this, then, be so; but, O Socrates, tell me this: Are you not thinking of [2] me and of your other friends, lest, if you escape from this place, the informers may give us trouble, as having stolen you from hence; and lest we may be compelled to lose either all our property, or large sums [3], or to suffer some harm even beyond this? For if you are afraid of anything of this sort, never mind [4] that; for we are bound [5] to run this risk if we can save you; and a greater risk than this, if need be. But do you be persuaded by me, and do not act otherwise.

[1] The populace, *οἱ πολλοὶ*. [2] To be thinking of, i. e. evincing care for, *προμηθέομαι*. [3] Sums, *χρήματα*. [4] Never mind, *ἐάω χαίρειν*. [5] Bound (to do) . . . *δίκαιος*.

Exercise 111.

I wish you knew, O Socrates, how entirely rhetoric has all power collected in itself. And I will tell you a great instance of it. For I have often gone in with my brother and with other physicians, to some one of their patients [1] who was unwilling either to take [2] medicine, or to allow the physician to apply the knife [3] or a cautery [4] to him, and when the physician could not persuade him, I have persuaded him, employing no other art but rhetoric. And I say, that if a rhetorician and a physician were to go to any city you please, and if it were necessary for them to contend in the public assembly [5], or before any other meeting, which of them should be chosen, the rhetorician or the

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physician, the physician would be seen nowhere; but he who was able to speak would be chosen if he wished. And if he contended with any other workman, still the rhetorician would persuade men to choose him rather than any one else, whoever he might be. For there is no subject whatever concerning which a rhetorician would not speak to the multitude more persuasively than any other workman whatever.

[1] A patient, *ὁ κάμνων*. [2] To take (medicine), *πίνω*. [3] To use a knife, *τέμνω*. [4] To use a cautery, *κάω*. [5] The public assembly, *ἡ ἐκκλησία*.

Of interrogatives, besides *τίς*, *ποῖος*, *πότερος*, etc., which imply nothing as to the answer expected, the Greeks used *ἆρα*, usually (though not invariably) implying a negative answer. When *ἆρα* expects an affirmative answer, it implies that such expectation is but a doubtful one. *Ἆρα μὴ* expects a negative answer; but *ἆρ' οὐ* an affirmative one. As by themselves *μὴ* expects a negative and *οὐ* an affirmative answer, so *μῶν*, as compounded of *μὴ οὖν*, expects a negative answer. *Ἦ*, too, is often used as an interrogative, but usually in prose with another particle; as *ἦ γὰρ*, which expects an affirmative answer: while *ἦ που* is usually followed by a negative. But questions are often asked in Greek without being introduced by any of these interrogative words. See Arnold, c. 43.

Exercise 12.

For do *you not think*, O Messenians, said I, that the Olynthians would have been indignant if any one had spoken against Philip, at a time when he was ceding Anthemus[1] to them, which all the former kings of Macedonia claimed; and was giving them Potidæa, having driven out the colonists of the Athenians, and had himself taken up their enmity against us, and given the district to them? *Do you think* that they would believe these things, or trust any one who should utter them? But still, said I, they, having enjoyed[2] the land of others for a short time, will be deprived by him of their own for

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a long time; being driven out of it shamefully; not being conquered only, but being betrayed and sold by one another. For these excessive intimacies with tyrants are not safe for free governments. And *what* will the Thessalians do? *Do you think*, said I, that when he was driving out their tyrants for them, and again when he gave them Nicæa and Magnesia, they expected that their present government would be established among them; or that he who gave them the admission to the Amphictyonic council [3] would take away their revenues from them? It is impossible. Nevertheless these things have happened, and everybody may know them.

[1] Anthemus, Ἀνθεμοῦς, οῦντος.
[2] To enjoy (land, i. e. the fruits of the land), καρποῦμαι.
[3] The admission to the Amphictyonic council, ἡ πυλαία.

Exercise 113.

Do, then, those who obey the laws do just actions? Certainly, said he. — But *do you* know, said he, what actions are called just? Those which the laws enjoin, said he. — *Do they*, then, who do what the laws enjoin, do just actions, and such as they ought to do? Of course they do. — *Are then* they who do just actions just men? I think so, said he. — *Do you* think, then, that any men obey the laws without knowing what the laws enjoin? I think not, said he. — And *do you* think that any men, who know what it is right to do, think they ought not to do it? I think not, said he. — But *do you know* any men who do things different from what they think they ought? No, said he. — They, then, who know what is enjoined by law with respect to men, do just actions? Certainly, said he. — *Are not* they, then, who do just actions just men? Who else can be? said he. — *Should we* then give a right definition [1], defining those men as just who know what is enjoined by law [2] with respect to men? I think so, said he. — But *what* shall we say wisdom is? Tell me, *do* the wise men seem to you to be wise in those matters which they understand; or are any men wise in what they do not understand? Clearly men are wise in what they do

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understand; for *how* could any man be wise in those things which he does not understand?

[1] To give a definition, ὁρίζομαι. [2] What is enjoined by law, νόμιμος.

Exercise 114.

Are, then, those who are wise, wise by knowledge? To be sure[1], said he, for by *what* other means could a man be wise except by knowledge? — And *do you think* that wisdom is any thing else than that quality by which men are wise? Not I. — Knowledge, then, is wisdom? It seems so. — *Does it, then, seem* to you possible for a man to know everything that exists? No, by Jove, nor more than a very small part of them. — Then *is it* impossible for a man to be wise in everything? He cannot, said he. — Well, then, a man is wise in that which he understands? That is my opinion. — *Are we, then*, O Euthydemus, to seek for "the good" in this manner? *How?* said he. — Does the same thing appear to you to be advantageous to all men? Not at all. — *What* then? *Does* it *not* seem to you that what is advantageous to one[2] is at times injurious to another? Most certainly[3], said he. — But *should you say* that "the good" was a different thing from "the advantageous?" Not I, said he. — Is, then, that which is advantageous good to him to whom it is advantageous? It seems so to me, said he.

[1] [3] To be sure, certainly, &c. These and other affirmative answers are rendered by πάνυ μὲν οὖν — ἔμοιγε δοκεῖ — δοκεῖ μοι — οἶμαι ἔγωγε — καὶ μάλα — πῶς γὰρ οὔ; and sometimes by γὰρ as a part of a sentence in answer; "[To be sure] *For* how could . . . if it were not so?" Negative answers are made by οὐκ, οὐκ ἔγωγε (when it is possible to understand a verb which has been expressed in the question) — οὐκ ἔμοιγε [δοκεῖ] — μὰ Δί' οὐ δῆτα — μὰ Δί' οὐκ ἔγωγε — ἥκιστα. [2] "One" answered by . . . "another," ἄλλος . . . ἄλλος.

Exercise 115.

Do you, O Euthynemus, think courage one of the things which are honourable? Aye, and a most honourable thing, said he. — *Do you* then *think* that courage is a thing which is not useful in small matters? Indeed, said

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he, I think it useful even for the most important affairs. —*Does it* seem to you useful with respect to terrible and dangerous things to be ignorant of them? By no means, said he. — Those, then, who do not fear such things, because they do not know what they are, are not courageous? No; for in that case, by Jove, said he, many madmen and cowards would be courageous. — And *what* shall we say of those who fear things which are not terrible? They are still less so, said he. — *Do you think*, then, that those who are good with respect to terrible and dangerous things, are courageous, and those who are bad [against them] are cowardly? Just so, said he. — And *do you think* that those who are good with respect to such matters are any other than those who can employ them well? Only those very men, said he. — And you think those bad who are only able to employ them badly? To be sure; for who else could I think so? said he. — *Do, then*, all men employ them as they think they ought? How else should they? said he. — *Do, then*, those who are not able to employ them well, know how to use them as they ought? I should think not, said he. — Those, then, who do know how to use them as they ought; those also are able to do so? And they alone, said he.

In compound sentences, such as, "I know that it is so," "I knew that it was so," "I asked whether it were so," &c., when the verb in the first part of the sentence is in the imperfect tense or in either aorist, the verb after the conjunction ought, strictly speaking, to be in the optative mood. It is, however, often found also in the indicative in dependent questions. The second verb is found in the subjunctive mood, if the first verb is in the present, future, or perfect tense. If the first verb be in any other tense, the second verb is usually in the optative; sometimes, but rarely, in the subjunctive. See Arnold, cc. 44. 45.

Exercise 116.

But I say, that this is trifling.[1] And my opinion is that if men should go to Cyrus, and ask him, *what* he intends

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to do with us?[2] and if the business be any thing like that in which he formerly employed his foreign troops, that we, too, should follow him, and not be worse than those who formerly made part of his expedition. But if the affair appears more serious than the former one, and more laborious, and more dangerous, then they should beg of him either to convince us that it is best to follow him, or else, being convinced by us, to dismiss us in friendship. For by this means if we follow him, we shall follow him with goodwill and eagerness, and if we depart, we shall depart in safety. And whatever he says to this, they should report to us here. And we, when we have heard it, may deliberate upon it. And this advice was adopted.[3] And they appointed men and sent them, who asked Cyrus *how* he intended to employ them. And he answered that he heard *that* an enemy of his was encamped on the Euphrates, about a hundred miles off.[4] So he said that he wished to march against him; and if he were there, that he intended to chastise him; but if he flee, then, said he, we will deliberate on what we are to do. And they, when they had heard this, reported it to the troops; and they had a suspicion, indeed, *that he was leading* them against the king; but still they agreed to follow him.

[1] Trifling, φλυαρία.
[2] To do with (a person), χράομαι.
[3] To be adopted, δοκεῖ.
[4] To be off, i. e. distant, ἀπέχω.

Exercise 117.

Chrysantes now having heard these things, and being elated at the command of Cyrus, taking the guides departed; and having given the necessary orders[1] to those who were to march with him, retired to rest; and when they had slept what seemed a moderate time, marched to the mountains. But Cyrus, when day came, sent a messenger forward to the Armenian, having before instructed[2] him to say this: — "Cyrus desires you to depart as quickly as possible, having with you both the tribute and the army. And if *he asks* you *where I am*, tell him the truth, that I am on the borders. And if he *asks you whether* I am coming myself, tell him again the

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truth, that you do not know. And if he *asks how many* we are, tell him to send some one with you and ascertain." Having given the messenger these orders, he sent him away; thinking that it was more friendly to do so than to march without telling him beforehand. But he himself, having arrayed his men in the best way, both to march rapidly and to fight if it were necessary, set forth. And he charged his soldiers to injure no one; and if they met any of the Armenians to bid them be of good cheer.

[1] To give orders, παραγγέλλω. [2] To instruct, or say beforehand, προεῖπον.

Exercise 118.

Clearchus, therefore, did not lead up his forces to the hill; but stopping the army under it, he sends Lycius the Syracusan and another man to the hill, and bids them reconnoitre the state of things on the hill, and report to him *what it was;* and Lycius rode up, and having seen everything, brings him word *that they are flying* with all speed.[1] And these things happened nearly at the time of sunset. Then the Greeks stopped, and piling their arms, they rested. And at the same time they *wondered that* Cyrus was nowhere seen, and *that no* one else from him *came to them.* For they did not *know that he was slain;* but conjectured that he was either gone in pursuit, or that he advanced some distance to occupy some post. And they deliberated *whether* remaining there *they should bring* their beasts with the baggage [2] thither, or whether they should depart to the camp. However they determined to depart; and they arrived at the tents about supper time. And this was the end of that day.

[1] With all speed, with all their might, ἀνὰ κράτος. [2] The beasts carrying the baggage, τὰ σκευοφόρα.

Exercise 119.

Philip having by these means thus disposed the cities to one another, and being elated by these decrees, and by the answers, came with [1] a force and occupied Elatea; but the tumult that then ensued in the city you all know;

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for it was evening, and some one came to the prytanes, reporting *that* Elatea *had been seized.* And after this some immediately rising up, while they were at supper, drove the men out of the tents that were in the market-place, and set fire to the booths, and some sent for the generals, and summoned the trumpeter; and the city was full of tumult. But the next day, at daybreak [2], the prytanes summoned the council to the council-chamber, and you yourself went to the assembly, and before the council had deliberated and framed a decree [3] all the people had taken their seats. And after this, when the council came in, and the prytanes reported the news which had been brought to them, and introduced the man who had arrived, and when he too had told his news, the crier asked *who desired* to speak; and no one came forward. And though the crier asked this often, no one any the more rose up; though all the generals were present, and all the orators, and though the country itself with the common voice invited any one to speak for her safety; for that which the crier utters according to law, that it is fair to consider the common voice of the country.

[1] To come with = to come having. [2] At daybreak, ἅμα τῇ ἡμέρᾳ. [3] To frame a decree, προβουλεύω.

Exercise 120.

And at daybreak the generals coming together marvelled *that* Cyrus neither *sent* any one to tell them what to do, nor *appeared* himself; so they determined to pack up what they had with them, and to arm themselves, and to advance forward, so as to unite with [1] Cyrus. And as they were on the point of setting forth [2], at sunrise Procles came to them, and told them *that* Cyrus *was dead,* and that Ariæus having fled *was* with the rest of the barbarians in their quarters [3], from whence they had set out the day before; and *that he said that* that day *he would wait* for them, *if they were coming;* but that he said the next day he should depart for Ionia, whence he had come. The generals and the rest of the Greeks were very indignant at hearing this; and Clearchus said: "But I wish Cyrus were alive; but since he is dead, tell Ariæus *that we have*

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defeated the king, and *that no one* any longer *opposes* us, and if you had not come we should have marched against the king." And at mid-day heralds came from the king and from Tissaphernes, and summoning the captains of the Greeks, tell them *that* the king *desired* the Greeks, since he was victorious and had slain Cyrus, to surrender their arms, and come to the king's doors, if perchance they might find pardon.

[1] To unite with, *συμμίγνυμι*. [2] On the point of setting out, *ἐν ὁρμῇ*. [3] Quarters, *ὁ σταθμὸς*.

Exercise 121.

I would gladly, therefore, learn of them, whom of our predecessors they desire us to be like? is it those who lived at the time of the Persian war, or those who governed the city before the war of Decelea? For if [we are to resemble] them, they are advising us nothing else than again to be in danger of slavery; but if [we are to be like] those who defeated the barbarians at Marathon, and those who lived before them, how can they deny [1] that they are the most shameless of men, if, while they praise [2] those who governed [3] the state at that time, they persuade us to do the contrary to what they did, and to commit such crimes that about them I am at a loss *what to do, whether I shall employ* the truth, as in the rest of the business, or *whether I shall be silent* from fear of [4] unpopularity with you. For it seems to me desirable that there should be discussion on [5] these matters; but I see that you are more angry with those who rebuke you than with those who are the authors of your evils. Not but what I should be ashamed [of myself], if I were to seem to care more for my own credit than for the common safety. It is my business then, and that of all the rest who care for the city, to choose not those speeches which are most pleasant to you, but those which are most profitable for you to hear; and you must first of all know this, that many and various cures for the diseases of the body have been devised by the physicians, but that for minds which are ignorant and full of evil desires there is no other remedy than a speech which dares rebuke the guilty;

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besides that it is ridiculous to endure the cauteries and cuttings of the physicians, in order that we may be relieved from greater pains, but to reject a speech, before we know positively whether it have power to profit the hearers.

[1] How can they deny that they are=how are they not?
[2] While they praise=praising.
[3] To govern the city, the state, διοικέω τὴν πόλιν, πολιτεύομαι.
[4] From fear of=fearing.
[5] There is discussion on, διαλέγεται περὶ.

Exercise 122.

But Silanus cried out, and attempted to say that it was right for all who chose to depart; but the soldiers would not endure this, but threatened him that, *if they caught* him deserting, *they would inflict* punishment on him. Then when the Heracleotes knew that *it was determined* to depart, and that Xenophon himself had put the question to the vote[1], they send the vessels, but deceived him about the money for the pay which they promised Timasion. On this they who had promised the pay were alarmed, and were afraid of the army. And they, therefore, taking the other generals with them, to whom what they did before had been communicated, (and they were all there except Neon the son of Ariæus, who was serving as Cheirisophus' lieutenant[2], and Cheirisophus was away) come to Xenophon, and tell him *that they have changed their minds*, and *that it seems* best to them to sail to Phasis, since the vessels are there, and to occupy the country of the Phasians. And at that time the son of Œetes happened to be the king of that people. But Xenophon replied *that* he would say nothing of this to the army; "But you," said he, "assembling them, may say it if you please." And the soldiers heard[3] what was being done; and Neon tells them *that* Xenophon, having persuaded the rest of the generals, *is thinking* of deceiving the troops, and leading them again to Phasis. And the soldiers hearing this were indignant, and meetings took place, and they were much alarmed lest they should do to them what they did to the heralds of the Colchians; for as many of them as did not escape to sea were stoned.

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[1] To put a question to the vote, ἐπιψηφίζω. lieutenant of any one, ὑποστρατηγέω, c. dat. news) ἀναπυνθάνομαι.
[2] To serve as
[3] To hear (as

When the antecedent to a relative is a demonstrative pronoun it is often omitted. When the relative clause is placed first, the antecedent clause commonly commences with οὗτος. — The negative in relative clauses is nearly always rendered in Greek by μή, not by οὐ, except when a negative, such as οὐδείς, has preceded it, when it is rendered by οὐ. See Arnold, cc. 46, 47, 48, respecting the Attic attraction of the relative. See Exercises 38—44.

Exercise 123.

Therefore, O Protagoras, we are speaking the opinions of a man, or rather of all men, and we say that there is no one *who does not* think himself in some respects wiser than the rest, but others in other matters wiser than himself; and that in the greatest dangers, when men are in peril by warfare, or by disease, or at sea, they think those men almost Gods who are skilful in each of these things, considering them as their saviours, though they differ from them in nothing except in knowledge. And all human affairs are full of men seeking teachers and guides of themselves and of all other animals, and of all employments, and also of men who think themselves competent to teach and competent to guide others; and in all these cases what else can we say is the truth, than that men themselves think that wisdom and ignorance are in their own power.

Exercise 124.

These are the things, O Charicles, which I having heard believe to be true; and from these arguments I think that the result[1] is something of this sort. Death is, as it seems to me, nothing else than a separation of two things, the soul and the body, from one another. And when they are separated from one another, each of them has its own constitution[2] in a not much less degree than when the man

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was alive. For instance, if the body *of any one* were large either by nature, or by high feeding, or through both causes while he was alive, *his* corpse also will be great, after he is dead; and if he was fat, the corpse also will be fat when he is dead, and other things in like manner; and *if he* were in the habit of wearing his hair long[3], *his* corpse also will have long hair.[4] And if a man had been scourged[5], and had the marks of blows, or scars on his body, either from stripes or from any other wounds while he was alive, you may see too that his corpse[6] has the same. And if the limbs of any one had been broken, or were distorted while he was alive, the same things are visible in him when dead. And in one word *such as* he was in his body when living, all these same things, or at least most of them, are visible in him for some time after he is dead. And this same thing appears to me the case with respect to the soul; everything is visible in the soul, when it is stripped of the body, which the living man had in his soul, whether from nature or from habituation.

[1] To result, *συμβαίνω*. [2] Constitution, *ἕξις*. [3] To wear one's hair long, *κομάω*. [4] Wearing long hair, *κομήτης, ου*. [5] A man who has been scourged, *μαστιγίας*. [6] A corpse, *ὁ νεκρὸς, τὸ σῶμα*.

Exercise 125.

My dear Crito, your readiness is very estimable, if it be accompanied by any propriety; but if not, the greater it is the worse it is.[1] We must therefore consider whether we ought to do these things or not, since I have always been of such a disposition[2] as to be influenced *by nothing else* than by that argument which on consideration[3] appeared to me the better. And the arguments which I adduced in my former discourse I cannot reject now; but they appear to me now nearly like what they did before, and I value and prefer the same arguments now which I did before; than which if we have *not* better things to advance now, be well assured that I shall not agree with you, nor will the power of the many, any more than that of those now present, frighten us, as if we were children, by letting loose upon us imprisonment, and death, and confiscation of property.

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[1] The greater it is the worse it is = by how much it is greater, by so much it is worse. [2] Of such a disposition, τοιοῦτος. [3] To me on consideration = to me considering.

In the case of conjunctions signifying time, when the thing spoken of is represented as of actual occurrence, the verb following the conjunction is put in the indicative mood. When it is spoken of generally, the ἄν is usually added to the conjunction (becoming one word in the case of ὅταν, and ὁπόταν,) and at all events the verb is put in the subjunctive mood; but when the principal verb is in the imperfect, pluperfect, or either aorist, then ἄν is commonly omitted, and the verb used in the optative mood, not in the subjunctive. Πρίν (without ἄν) in negative sentences is sometimes found with an indicative mood, and in affirmative sentences with the infinitive mood. See Arnold, cc. 49, 50.

Exercise 126.

O you most extraordinary man, you neither understand when you see, nor recollect when you hear. You were in the same place with these men, *when* the king, *after*[1] Cyrus *was dead*, being much elated at that, *sent* and desired us to surrender our arms. But *when* we, not surrendering them but coming armed, *encamped* near[2] him, what did not he do, sending ambassadors, and requesting a truce, and furnishing us with necessaries, *until he obtained* a truce. *And when* again the generals and captains, as you bid us do now, *come* to a conference with them without arms, trusting to the truce, were they not buffeted, beaten, insulted, and, miserable as they were, unable even to find death, though, I conceive, very eager for it. And you knowing all these things, say that those who bid the men defend themselves are trifling, and you advise them to advance again, and try to conciliate the king. But it seems to me that we ought not even to admit this man into the same place with us; but we ought to take away his command, and put the baggage on him, and use him as a slave; for he shames his country and all Greece, that being a Greek he is such as he is.

[1] After ἐπεί. [2] To encamp near, παρασκηνάω.

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Exercise 127.

But so far am I from doing any of the things so commanded, that even if none of these things existed, and if we had no aid from any quarter, but if some of the Greeks treated us with injustice, and some neglected us, even then I would not change my mind, but I would endure all the dangers which could arise from the war *before* I would make this agreement. For I should be ashamed on either account, whether we condemned our ancestors as having unjustly deprived the Messenians of the country, or whether, when they had acquired it justly and honourably, we, contrary to justice, had made some concession concerning it. Neither of these things must be done; but we must consider how to carry on the war in a manner worthy of ourselves, and we must not convict those, who are accustomed to praise the city, of being liars, but we will show ourselves such that they may appear to have said less than the truth concerning us.

Exercise 128.

Indeed, that what we are desirous of is not just, I can prove to you, having learned it from you yourselves. For *when* the Lacedæmonians *had* this power, how many speeches did we not expend, accusing their dominion, and showing how just it was for the Greeks to be independent? And which of the cities of any reputation [1] did we not invite to the league which was formed [2] for those objects? And how many embassies did we send to the great king, to explain [3] to him that it was neither just nor expedient for one city to be lord over all the Greeks. And we did not cease from making war, and encountering danger both by land and sea, *till* the Lacedæmonians were willing to make the agreement they did about independence. That therefore it is not just for the more powerful to have dominion over the weaker, we knew well at that time, and we know now, in respect of [4] our existing constitution. And that we should never be able to establish this power, I think I can soon prove; for that which with a treasury of ten thousand talents we were not able to preserve, how

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could we ever acquire it with our present indigence, especially while we continue to adopt, not the customs by which we acquired it, but those by which we lost it?

[1] Of reputation, ἐλλόγιμος. [2] To be formed (an alliance, &c.), συνίσταμαι. [3] To explain, δ.δάσκω. [4] In respect of, ἐπὶ, c. gen.

Exercise 129.

And he thought tactics [1] did not consist in this only, if if any one were able readily to extend a phalanx or to deepen it, or to bring his men from the wings to the main body [2], or to deploy them promptly, when the enemy appeared on the right or the left or in the rear; but he thought it a part of tactics to be able also to divide his troops, *when it was necessary*, and to place each part where it will be of most use; and to move with rapidity where it is necessary to anticipate the enemy. All these things, and such things as these, he thought belonged to a skilful tactician, and he attended to all these points equally. And in his marches he always proceeded, making his arrangements according to circumstances. And when they had advanced as far as Media, Cyrus turns towards Cyaxares; and *when* they had saluted each other, first of all Cyrus said to Cyaxares that a house was selected for him in Babylon, so that, *whenever he went* there, he might use it as his own; and then he gave him many other beautiful presents. And when, in his march, he arrived on the borders of the Persians, he left the rest of his army there; but he himself went with his friends into the city, taking with him victims sufficient for all the Persians both to sacrifice and to feast upon. And he took gifts with him such as were suitable for his father and mother, and his other friends, and such as were suitable for the magistrates and elders and chief nobles.[3] And he made presents to all the Persians, such as the king even now gives, *whenever he comes* among the Persians.

[1] A skilful tactician, τακτικὸς, — skill in tactics, tactics, τὸ τακτικὸν. [2] The main body (opp. to the wings), ἡ φάλαγξ. [3] The chief nobles (among the Persians), the peers, οἱ ὁμότιμοι.

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With conjunctions of place, where the thing spoken of is represented as a real occurrence, the verb following the conjunction is in the indicative mood. When the sentence is indefinite, that is, when "where," &c. is equivalent to "wherever," &c., then if the preceding verb is in the present, future, or perfect tense, the verb following the conjunction is put in the subjunctive with ἄν; but if the first verb be in the imperfect, aorists, or pluperfect, the second verb is put in the optative without ἄν; the canon of Dawes, with respect to ἵνα, ὅφρα, μή, &c. applying also to these conjunctions of time, place, &c. See Arnold, c. 51.

Exercise 130.

Perhaps, however, you may sentence me to banishment. A great love of life[1] must possess me, O men of Athens, if I am so devoid of sense as not to be able to calculate that you, being my fellow citizens, were not able to endure my way of life[2] and my conversation, but they have become vexatious and odious to you, so that you now seek to rid yourselves of them; and therefore that it is not likely that others will bear them more willingly. Far from it, O men of Athens! Surely it would be a pleasant life for me, being banished at my age[3], to live constantly changing from one city to another, and being driven from place to place. For I well know that *wherever I go* the young men will listen to me as they do here; and if I reject them, they themselves will banish me, persuading their elders to do so; and if I do not reject them, their father and relations will banish me on account of them.

[1] Love of life, φιλοψυχία. [2] A way of life, διατριβή. [3] At my age, being of such an age, τηλικόσδε.

Exercise 131.

But, O soldiers, all these are things in the power of those who are victorious. This, therefore, is what we should speak of, how we may both advance most safely, and, if it be needful to fight, how we may fight most successfully. First, then, it seems to me [a good plan] to burn the waggons which we have, that our carriages may not be our

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generals, but that we may be able to march *wherever is* most *expedient* for the army. And in the second place, to burn our tents; for they give us great trouble to carry them, and are of no service either towards fighting or towards the procuring of necessaries. And besides that, let us get rid of the superfluous part of our baggage, except what we have either for purposes of battle, or of food or of drink; so that as many of us as possible may be under arms, and that as few as possible may be required to carry the baggage. For if we are conquered, you know that all these things will become the property of others; but if we are victorious, then we may consider the enemy as our baggage carriers. It remains [1] for me to say what I think of the greatest consequence of all; it is needful that our present captains be much more wary than our former ones; and those who obey in much better discipline, [2] and more obedient to their captains now than formerly.

[1] It remains, λοιπὸν (*ἐστι* subaud.) [2] In good discipline, *εὐτακτος*.

Exercise 132.

And in doing this does he seem to you to take less care that the land shall be made fertile by its inhabitants, or that it shall be well protected by those who garrison it? And indeed governors are appointed to superintend each matter, not the same men, but some govern the inhabitants and the farmers of the land, and collect tribute from them, and others command the armed garrisons. And if the commander [1] of the garrison does not sufficiently protect the country, he who is the governor of the inhabitants, and who has charge of [2] the cultivation of the land [3], accuses the captain of the garrison, and says the men cannot cultivate the land because of the deficiency of protection; but if, when the commander of the garrisons secures peace for the tillage of the land, the governor of the inhabitants leaves the country scantily populated [4] and barren; then in his turn the captain of the garrisons accuses him. And generally those who cultivate the land badly neither support a garrison, nor are they able to pay tribute; but *where* a satrap *is appointed* he provides for both these points.

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[1] A commander of a garrison, *φρούραρχος*. [2] To have charge of, *ἐπιμελέομαι*. [3] The cultivation of the land, *τὰ ἔργα*. [4] Scantily populated, *ὀλιγάνθρωπος*.

In conditional sentences, where the subject of discourse is spoken of as real or certain, "if" is rendered by *εἰ*, and if the first verb be in the present or future tense, the second verb also is in the present or future indicative. If the first verb be in the imperfect or aorist tense, the second verb also is in a past tense, with *ἄν*. When the subject of discussion is spoken of as doubtful, where "if" may be changed into "suppose I should," etc., "if" is rendered *ἐάν*, *ἤν*, or *ἄν*, with the subjunctive mood, if the sense requires the second verb to be in the present or future tense and in the indicative or imperative mood; but when the second verb is required by the sense to be in the optative mood, e. g. "If I were to say I was sorry, I should speak falsely," then "if" is rendered by *εἰ*, and the first verb put also in the optative mood; and the second verb has *ἄν* joined to it. When the second clause of the conditional sentence expresses a habit, as "if he saw a man idle he would reprove him," then "if" is rendered by *εἰ*, followed by the first verb in the optative mood, and the second verb is put in the imperf. with *ἄν*. See Arnold, c. 52.

Exercise 133.

And *if* any one *be disobedient* [1], *if* you *make a decree* that any one of you who falls in with him may, in conjunction with his captain, punish him, in that way the enemy will be much deceived; for on that day they will see ten thousand commanders instead of one, who will permit no one to be disorderly. But it is time to end this; for perhaps the enemy will be speedily upon us. Whatever, therefore, of what has been now said, appears to you to be good, that do ye ratify as quickly as possible, that you may give it effect.[2] And *if* any one of you *knows* anything better than this, let him, though he be but a private individual, venture to tell us; for we are all anxious for the common welfare; but if not, let us march on. For I

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should not wonder *if* the enemy (just as cowardly curs follow and, *if they can*, bite those who pass by, but run away from those who pursue them) *were to pursue* us as we retire. Perhaps, therefore, it may be safer for us to march, forming our heavy-armed men in a square, so that the baggage may be in greater safety; and *if it were now settled* who should command the square, and lead the van, and who should be on each flank, and who should protect the rear, we should *have no need* to deliberate when the enemy came, but we should at once adopt the arrangement decided on.[3]

[1] To be disobedient to, ἀπειθέω. [2] To give effect to, ἔργῳ περαίνω. [3] To be decided on, τάσσομαι.

Exercise 134.

But it is a simple thing to decide well concerning these matters. For *if we are willing to die* for what is just, we shall not only enjoy great credit[1], but also for the rest of our lives it will be in our power to live with safety. But *if we are afraid* of the dangers, we shall bring ourselves into great trouble. Let us, therefore, encourage one another, and repay our country for our rearing[2]; and not permit Lacedæmon to be insulted and despised, nor cause those who are well wishers to us to be disappointed of their hopes, nor appear to think life of more value than the having renown among all nations; considering that it is a more glorious thing to get immortal glory in exchange for a mortal body, and with a life which in a few years we cannot retain to purchase such renown as shall last for ever to those who come after us, than clinging to a short time of life to involve ourselves in just disgrace. And I think that in this way you would be made most eager for[3] the war, *if you were to see* in your minds your parents present and your children present, as it were, exhorting you not to disgrace the name of Sparta, nor the laws in which we have been brought up.

[1] To enjoy great credit, εὐδοκιμέω. [2] A reward for rearing, τὰ τροφεῖα. [3] To be made eager for or in respect of, παροξύνομαι πρός.

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Exercise 135.

But, said I, O Critias, you attack me as if I said I understood the matters about which I am asking, and as if I might agree with you *if I choose;* but it is not so; but I am always inquiring with you into the subject proposed to us, because I myself do not understand it. When I have considered it, therefore, I am willing to say whether I agree with you or no; but wait till I have considered it. For *if* to know something *is* prudence, evidently it must be a science, and a science of something; is it not so? It is, said he, a knowledge of itself. Therefore, too, medicine, said I, is also the science of[1] what is healthful.[2] Certainly. *If* then, said I, *you were to ask* me, since medicine is a knowledge of what is healthful, how it is useful to us, and what it does for us, I should answer that it is of no little service to us, for it gives us health, which is an excellent work. And *if you were to ask* me about building, what work I say it effects, I should say it made houses; and so on with other arts. You ought therefore, on behalf of prudence, since you say it is a science of itself, to be able, if asked, O Critias, to say what good thing, what thing worthy of its name, prudence does for us. Come, then, tell us.

[1] Medicine, the science of, ἡ ἰατρικὴ. [2] What is healthful, τὸ ὑγιεινὸν.

The general rule about the moods used after the conjunctions ἵνα, ὅπως, ὡς, &c. is, that when they are preceded by a verb, in the present, perfect, or future tense, they are followed by the subjunctive mood. When they are preceded by a verb in either aorist, pluperfect, or imperfect, they are followed by the optative mood. But after verbs of considering, admonishing, &c., followed by ὅπως or ὅπως μὴ, we sometimes put the future indicative, whatever may be the tense preceding the conjunction. And after verbs of fearing followed by μὴ, we sometimes find the subjunctive used even when the preceding verb is in a past tense. After verbs of fearing, μὴ οὐ is opposed to μὴ, as in Latin *ut* is to *ne;* as, "I fear it will not be,"

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vereor ut sit, δέδοικα μὴ οὐ γένηται; "I fear it will be," *vereor ne sit*, δέδοικα μὴ γένηται. See Arnold, cc. 53, 54.

Exercise 136.

Now, since power was an object of contention [1], those who prevailed made the affairs of the state so entirely their own [2], that they did not give even the slightest share of power to the defeated [party], neither to the men themselves nor to their descendants; but they lived on their guard against one another, taking care *that* no one *should arrive* at power, who would be bitter against them from recollection of [3] previous ill treatment. Now these governments we do not call constitutions, nor do we call those proper laws which are not made on behalf of the whole city for the sake of the common good; but laws which have been made for the sake of individuals, we call laws of a state of faction [4], not of a constitution. And what men say about the justice of such laws, we consider to be foolishly said; and, in short, I see destruction ready prepared for that city in which the law is subject to the citizens and invalid; but the city in which it is the master of the rulers, and the rulers are servants of the law, there I see safety and all other good things which the Gods have given to cities.

[1] An object of contention, περιμάχητος. [2] To make one's own, σφετερίζω. [3] From recollection of = recollecting. [4] A state of faction, στασιωτεία, opp. to πολιτεία.

Exercise 137.

But you have heard of Lycurgus, the Lacedæmonian, that he made Sparta in no respect different from other cities, except that he wrought in it, above all cities, obedience to the laws. And of all rulers in cities, do you not know that they are the best who are most influential in causing [1] the citizens to obey the laws; and the city in which the citizens are most obedient to the laws is the happiest in time of peace, and in war is invincible. Moreover, unanimity seems to be the greatest good which can exist in cities; and often the old men and the

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best men expect the citizens to be of one will[2]; and everywhere in Greece there is a law in existence that the citizens should swear to be of one mind, and everywhere they do take this oath. And I think this was enacted, not *in order that men should decide* on the same choruses, nor *that they should praise* the same flute-players, nor *that they should extol* the same poets, nor *that they should be pleased* with the same things, but *that they should obey* the laws. For while the citizens abide by them, the cities are powerful and happy; but without unanimity neither can a city be well managed, nor a house.[3]

[1] Influential in causing, *αἴτιος*. [2] To be of one will or mind, *ὁμονοέω*. [3] To be managed as a city, as a house, *πολιτεύομαι*, *οἰκέομαι*.

Exercise 138.

And since matters are in this state, we must take care *that we are not involved* in the war except on equal terms[1], and *that* he who, as we consider, is plotting against the Greeks, *shall not get* the credit of appearing a friend to them. And how can this be effected? [Why] if the power of the city be notorious to all as being thoroughly prepared, and if the city itself be known besides to regard justice. And as for this preparation, I have taken very great trouble while considering *how it may be arranged* in the best and quickest possible manner. And I entreat you to listen to me, and to decree according to my advice, if it seems good to you. The first and greatest part of the preparation, O men of Athens, is for you to be so disposed in your minds, that each man shall be willing to do with earnestness whatever is needful. For you see, O men of Athens, that of whatever at any time you have all decided on together, and afterwards each of you has thought it belongs to himself to execute, nothing has ever escaped you; but of what you have decided on, and then looked at each other, each thinking that he need not do it himself, but that his neighbour might do it, nothing has ever turned out well for you.

[1] On equal terms, *ἴσοι*.

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Exercise 139.

And I wish I were able to make evident to you how I behaved to him; for then I think you would not endure the voice of my adversaries. But it is not easy to describe the circumstances attending his cure, which were most vexatious and intolerable, and which caused the most odious labours, and required the greatest care. But do you yourselves consider with how much sleepless watching and endurance one must have tended such a disease for so long a time. For I was so ill that all his friends who came to see him, said they *feared that I too should die*, and advised me to take care, saying that many of those who had tended [others in] this disease, had themselves also died.[1] To whom I made this answer: That I would much rather prefer to die than to see him dying before his time [2] for want of some one to tend him.

[1] To die also, *προσαπόλλυμαι, προσδιαφθείρομαι.* [2] Before one's time, *πρὸ μοίρας.*

Exercise 140.

And the number of the ships of the barbarians was six hundred. And when they too arrived at Miletus, and when all their army was there too, then the Persian generals, having heard of the number of the Ionian ships, *feared they would not be able* to conquer them; and that in that case [1] they would neither be able to take Miletus, if they were not superior at sea [2], and they would also be in danger of harm from Darius. Considering these things, and convening the rulers of the Ionians, who when they were deposed from their governments by Aristagoras the Milesian fled to the Medians, and were at that time forming part of the army [3] against Miletus, — convening, I say, those of them who were at hand, — they intreat each of them to persuade his fellow-citizens to separate from the rest of the league, and to promise that they shall suffer no harm because of their revolt, nor be treated in any respect with more harshness than they were before.

[1] In that case, *οὕτω.* [2] Superior at sea, *ναυκράτωρ.* [3] To form part of an army, *συστρατεύομαι.*

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Exercise 141.

Socrates says that he does not understand the thing; and that he is not competent to decide which of you speaks the truth; for that he has never been an inventor of such things, nor a pupil of any one in them. Do you then, O Laches and Nicias, tell us each of you who was the ablest man with respect to the education of youth you have ever met; and whether you have your knowledge by having learnt it from any one, or by having discovered it yourselves; and, if by having learnt it, who was the teacher of each, and who else are of the same profession [1] as they; *so that*, if you, from the business of the state, have not leisure, *we may go* to them, and engage them either by gifts, or for entreaty, or on both accounts, to take care both of our children and of yours, *so that they may not shame* their parents by becoming worthless. But if you yourselves were the discoverers of such a system, then give me an instance whom else you have made good and honourable from [having been] worthless by your care [2] of them.

[1] One of the same profession, *δμότεχνος*. [2] By your care = having taken care.

Exercise 142.

Therefore though the things which have been done by this Æschines are many and shameful, and full of abundant wickedness, as I imagine you also think, yet there is nothing, as I conceive, worse than what I am about to mention, nor anything which will more completely convict him, as if taken in the fact [1], of having been bribed, and of having sold everything. For when you were sending again, for the third time, ambassadors to Philip, encouraged by the great and splendid hopes which this man had held out, you appointed him and me and most of the same men as before, I coming forward immediately excused myself, and when some men raised a tumult and desired me to go I refused to go; but this man was appointed. And when after this the assembly broke up [2], these men met and deliberated whom they should leave

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there; for as the affairs were still in suspense, and the future was uncertain, all sorts of meetings and discussions took place in the market place at that time. And they *feared that there would* be on a sudden a special [3] assembly, *and that* then you hearing the truth from me *would decree* some of the things which were necessary on behalf of the Phocians, and *that* so the matter *would* escape the grasp of Philip. For if you had only passed a vote [4], and held out to them ever so little [5] a hope, they would have been saved. For it was impossible for Philip to remain, if you had not been imposed upon. For neither was there any food in the country, which had been unsown on account of the war, nor was any importation of corn possible, as your ships were there, and were masters of the sea, and as the cities of the Phocians were many and difficult to take, except by time and siege; for if he took a city a day, they are two and twenty in number. On all these accounts then, and *that you might change* none of the things which you had been deceived into decreeing, they left him there.

[1] Taken in the fact, ἐπ' αὐτοφώρῳ. [2] To break up (intrans.) ἀνίσταμαι. [3] Special, σύγκλητος. [4] To pass a vote, ψηφίζομαι. [5] Ever so little, μικρὰ ἤ τις οὖν.

The English expression, "he is so foolish as to," "he is come to such a pitch of folly as to," is often rendered in Greek by εἰς τοῦτο, or εἰς τοσοῦτο, or τοσοῦτον μωρίας ἦλθεν ὥστε...; ὥστε being followed by the verb in either the indicative or infinitive mood, sometimes by ἄν with the optative. When τοσοῦτος is used as one term of a comparative sentence, it is answered by ὅσος; as, "the greater it is the worse it is," ὅσῳ μεῖζον τοσούτῳ χεῖρόν ἐστι. See Arnold, cc. 55, 56.

Exercise 143.

And after this, when the expedition took place afterwards, which Xerxes led, leaving his palace, and venturing to act as general, and having collected all the armies of Asia; an expedition concerning whom what man, even

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if he wished to exaggerate [1], could avoid saying less than the reality? who *went to such a pitch* of arrogance *that* thinking it but a light work to subdue Greece, and wishing to leave behind him such a monument as does not belong to human nature, *he did not cease* till he devised and executed what all men still talk about, *so as to* sail with his army through the mainland, and to march on foot [2] across the sea, having bridged over the Hellespont, and cut through Athos. Against this man, then, so arrogant, and having accomplished such mighty deeds, and being the master of so many nations, did our ancestors and the Lacedæmonians advance, dividing the danger; the Lacedæmonians going to Thermopylæ against his army [3], having selected a thousand of their own men, and taking a few of their allies, with the intention of hindering him from advancing further, if they met him in that defile, and our own forefathers manning sixty triremes, and advancing to Artemisium against the entire navy of the enemy.

[1] To exaggerate, *ὑπερβολὰς εἶπον.* [2] To march on foot, *πεζεύω.*
[3] The army opp. to the fleet, *τὸ πεζὸν.*

Exercise 144.

And we know [the history of] those who were the founders of this city, that they came into Peloponnesus with a small army, and subdued many and those powerful cities. It is a glorious thing, therefore, for us to imitate our ancestors, and mounting again [1] to the supremacy, since we have fallen from it, to attempt to recover the honour and power which we formerly had. But we shall do a most shameful thing, if, though we were formerly consenting to [2] the Athenians leaving their own country for the sake of the freedom of Greece, we now should not dare to leave our city for the sake of our own safety, but, though it becomes us to set an example of such actions to others, should now not even be willing to imitate their exploits And it would be still more ridiculous, if the Phocæans, fleeing from the dominion of the great king, left Asia and settled at Marseilles [3], and if we should *come to such a pitch of pusillanimity* as to

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endure the commands of those men whose rulers we have constantly been. And we ought not to dwell in our minds on that day on which it will be needful to separate those dearest to us from ourselves, but to look forward to that time when having got the better of our enemies we shall re-establish the city, and bring back our relations, and prove to all men that at present we have been undeservedly unfortunate, but that in past time we had a just claim to rule over others.

[1] To mount again, *ἐπανέρχομαι*. [2] Consenting to, *συνειδὼς*. [3] Marseilles, *Μασσαλία*.

Exercise 145.

I am acquainted with your goodness and your change of life by having heard of them from others; and also having read some of the speeches which you have written, I should be very glad to[1] speak freely to you concerning the whole system of education in which you are now occupied, (for I think that all those who have studied the subject much, and who are more accurately skilled[2] in it than others ought as volunteers to bring this contribution to those who are undeservedly unfortunate, and who seek to earn a livelihood[3] by philosophy); but since we have become thus connected[4] in other matters, if ever we meet at the same place, it will then be in our power to carry on our intercourse as to other things. But I thought it better to impart to you by letter[5] the matters which I thought would be a service to you at present, and to conceal them as much as possible from the rest [of the world]. I know, indeed, that it is natural to most of those who are admonished, not to look at the benefit, but to listen to what is said *the more sulkily*[6] *in proportion as* any one the more closely investigates their errors. But still those who are friendlily disposed towards any one, must not hesitate to endure their displeasure, but must rather attempt to change the opinion of those who are thus disposed towards their advisers.

[1] I should be glad to = I should gladly; gladly, *ἡδέως*. [2] Accurately, skilled, *ἀκριβωμένος*. [3] To earn a livelihood, *χρηματίζομαι*. [4] To be connected with one another (not as

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relations, but in business, &c.), περιτυγχάνομεν ἀλλήλοις. [5] To impart by letter, ἐπιστέλλω. [6] Sulkily, χαλεπῶς.

Exercise 146.

Soc.—Such an one then is he who, committing the greatest injustice, contrives *so as* neither to be rebuked nor to be punished, nor to make satisfaction for the injuries he commits; as your Archelaus managed, and the rest of the tyrants. For they have acted very nearly as any one who being afflicted with the severest diseases, were to contrive not to entrust the correction of the defects of his body to the physicians, not to be healed, fearing, as if he were a child, to be cauterised or to be cut, because it is painful. Does it not seem so to you? Pol. —Indeed it does. Soc.—Being ignorant, as it should seem, what health and excellence of body is; and, from what is now agreed by us, those who avoid chastisement seem to do nearly the same thing; to look at the pain of it, but to be blind to [1] the advantage of it; and to be ignorant how much more miserable than a diseased body it is to dwell with a mind which is not sound, but rotten, and unjust, and impious. On which account they do everything *so as not to suffer* punishment, and not to be relieved from the greatest of all evils; both providing money and friends, and labouring *in order to be* as persuasive as possible in speaking.

[1] To be blind to, τυφλῶς ἔχω πρός, c. acc.

In Attic Greek the elliptical phrase οὐχ ὅπως .... ἀλλὰ καὶ, is often found for "not only not so .... but".

Exercise 147.

But we do not choose to encounter dangers even for our own advantage, but we seek to rule all nations; and we do not choose to go on expeditions, and yet we undertake war against almost all men; and yet we do not train ourselves for war, but we collect men, some exiles, some deserters, and some who have collected themselves here, after com-

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mitting all sorts of wickedness,—men who, whenever any one else offers them more pay, will follow him against us. But still we are so fond of them, that for our own children, if they sinned in respect of any one, we should be unwilling to stand a trial, but if accusations are about to be brought against us for the rapine, and violence, and lawlessness of these men, we *not only are not* indignant, but we even rejoice when we hear that they have done such things. And we have come to this pitch of folly, that we ourselves are in want of daily necessaries [1], and yet we have undertaken to support foreigners [2]; and we injure our own allies, and collect tribute from them, that we may provide pay for the common enemies of all mankind. And we are so far worse than our ancestors, not only than those who had a high reputation, but even than those who were hated, inasmuch as if they had determined to make war against any people, though their citadel was full of silver and gold money [3], still they thought they ought to encounter danger with their own bodies on behalf of what they had decreed; but we, though we have come to such want, and are so mighty in numbers, yet, like the great king, employ mercenary armies.

[1] Daily necessaries, *τὰ καθ' ἡμέραν.* [2] To support foreigners, *ξενοτροφέω.* [3] Silver money, *ἀργύριον.*

Exercise 148.

Hoping, therefore, that you will not alter your friendly disposition towards me on account of what I am going to say, I will endeavour to make it clear to you, that in the speeches of yours which I have read you have greatly missed what was required of you. For though all know that those who wish to praise people ought to endeavour to show that more good qualities belong to them than those which *they actually have* [1]; and that those who accuse [men] should do the contrary to this, you are so far from framing these speeches in that manner, that, though you say that you are defending Busiris, you *not only have not cleared* [2] him from the charges existing against him, but you have even fixed on him so great a lawlessness, that it is not possible to imagine anything worse. For

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while all other men who have attempted to defame him have reproached him to this extent only, that he used to sacrifice those strangers who came to him, you have accused him also of eating the men. And attempting to accuse Socrates, as if you were wishing to praise him, you gave him Alcibiades for a pupil, whom no one knew had ever been instructed by him; but, as he was far superior to other men, all would willingly allow was so. So that, if the dead had power to deliberate on what is said, the one would feel such gratitude to you for your accusation as he never felt to any of those who were accustomed to praise him; and the other, even had he been ever so mild to others, would still be so indignant at what was said by you, that he would think no punishment too great for him to inflict, or for you to suffer.

[1] What one actually has, existing, ὑπάρχων. [2] To clear, ἀπαλλάσσω.

In indirect narrative, if in the first clause the verb be in the imperfect, pluperfect, or either aorist tense, the second verb is put in the optative mood, except when in a direct sentence it would have been in the imperfect or aorist indicative; for then, (unless it is preceded by ὅτι, *because*,) the indicative mood is still retained. See Arnold, c. 57.

Exercise 149.

And after this the generals made each a brief defence [1]; for by law speech was not allowed to them; and they related what had been done by them, *that they themselves were sailing* after the enemy, and *that they entrusted* the taking up the wrecks to some of the captains of triremes [2], being competent men, and having been previously employed in commands [3]; *and if it were right* to blame any one for the failure, they ought to blame no one else but those men to whom the business had been entrusted. "And," said they, "we will not speak falsely now, because these men are accusing us, and say that they are guilty; but it was the violence of the storm which hindered the taking up of the dead." And they brought forward the

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pilots as witnesses of these things, and many others of those who sailed with them. Saying these things, they convinced the people, and many private individuals wished to bail them. But it was decided to postpone the matter to the next[4] assembly, for then it was late, and they would not have seen the hands [as they were held up]; and meantime that the council should deliberate and report *how the men should be judged.*

[1] To make a defence, ἀπολογέομαι. [2] A captain of a trireme, τριήραρχος. [3] To be employed in a command, στρατηγέω. [4] The next, ἕτερος.

Exercise 150.

Now at the beginning Critias was friendly with Theramenes; but when he became eager to put many men to death, because he himself had been banished by the people, Theramenes opposed him, saying *that it was not right* to put those to death who were honoured by the people, and who did no harm to the good; "since you and I," said he, "have both said and done many things for the sake of pleasing the city." But he, for he was still intimate with Theramenes, answered him, *that it was not possible* for those who wished to gain the supreme power not to put out of the way[1] those who were most able to hinder them. But when many had been put to death unjustly, and it was notorious that many were wondering *what would become* of[2] the constitution, Theramenes said again, *that* unless they took to themselves a sufficient number of partners in the affairs of the state, *it would* be impossible for the oligarchy to last. On this Critias and the rest of the Thirty being already alarmed, and being especially afraid lest the multitude should flock to Theramenes, enrol three thousand men to share the administration with them. But on this Theramenes said again, *that it seemed* to him absurd for them, if they wished to make the best of the citizens partners with them, to take in three thousand; as if that number had some especial force[3] in it, so *that it was* impossible for any good men to be out of that number, or any bad men in it.

[1] To put out of the way, ἐκποδὼν ποιοῦμαι. [2] What would become of = what it would be. [3] Especial force, ἀνάγκη.

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Exercise 151.

I therefore, when you just now said this, thought that rhetoric could never be an unjust thing; inasmuch as it always brings forward arguments concerning justice. But when a little after you said *that the* rhetorician *used* his rhetoric even when arguing unjustly, then marvelling, and thinking that what you said was inconsistent [1], I said these words: — *that* if you thought it a gain to be refuted when you were wrong, as I do, *it was* worth while to argue the matter; but if not, we would let it pass.[2] And afterwards, now that we consider the matter, you see yourself that it is admitted to be impossible for a rhetorician to employ his rhetoric unjustly, and to wish to commit injustice. But at present let us first consider this, whether the rhetorician is in this position [3] concerning what is just and unjust, or what is good and bad, or what is honourable and dishonourable, that without understanding them himself he is still able to utter convincing arguments concerning them; so that, though he does not understand them, he may appear (even among those who do understand them) to understand them better than one who really does so.

[1] To be inconsistent, *ἀδυνάδω*. [2] To let it pass, *ἐάω χαίρειν*.
[3] To be in this position, *οὕτως ἔχω*.

The infinitive, even without the article, is sometimes used as a substantive, but (when without the article) only in the nom. and accus. case; with the article, as it has been said before, it is used instead of every case of the substantive. See Arnold, c. 58.

Exercise 152.

If then, said Socrates, some men provided you with horses with such bad feet, or bad legs, or so weak, and others [with horses] so poor as to be unable to follow, and some so unmanageable [1], as not to stand still when you place them, and some so fond of kicking [2] that it is not possible even to place them at all, what would be the use

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of your cavalry? or how should you be able, if you commanded such troops, to serve the city? And he said, But you say well, and I will endeavour to attend to the horse as well as I can.—Well then, said Socrates, will you not try to make the riders better? I will, said he.—Then first of all you will make them quicker [2] at mounting their horses? I must, said he; for then if one fell off he would be easier saved. Well then, suppose it be necessary to encounter danger, will you desire the enemy to advance to the sand where you are in the habit of exercising, or will you endeavour to go through your practice in those places where the enemy are? That will be better, said he.—Well then, shall you give any attention to teaching as many as possible to shoot [4] on horseback? That will be a good thing, said he.—Aye, said Socrates; for *to sharpen* the courage of the riders, and *to make them fierce* against the enemy, is desirable.—I will try, said he.

[1] Unmanageable, ἀναγωγὸς.
[2] Quick at mounting, ἀναβατικὸς.
[3] Fond of kicking, λακτιστὴς.
[4] To shoot, βάλλω.

Exercise 153.

And indeed he never was the cause of any war turning out ill for the city, nor of any sedition, nor of any treachery, nor of any evil at all. Nor, with respect to private individuals, did he ever deprive any man of his property, nor did he involve any one in misfortune; nor was he ever subjected to such an accusation. How then could he be liable to the prosecution, who, instead *of not thinking* there were Gods (as was written in the indictment), was notorious for worshipping the Gods more than other men; and who, instead of *corrupting* the young men (which he who indicted him accused him of), was notorious, whenever he saw any of those who attended him cherishing evil passions, for making them give them up [1], and for encouraging them to desire that most honourable and splendid virtue by which men keep both their houses and the state in good order. And how can a man who does this deserve anything but great honour from the city?

[1] To make a person give a thing up, παύω, c. acc. pers. gen. rei.

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Exercise 154.

Soc. — That poet therefore seems to have been a wise man, who having some friends who were foolish, as he saw them both doing and praying for what was not good, but what seemed so to them, appears to have made his prayer for all of them; and entreats the God to give men good things, whether they pray for them or whether they do not; but to deny them evil things even if they do beg them; seeming to me to speak both wisely and safely; and if you have any thing to say on this do not be silent. Cal. — *To contradict* what is well said, is not easy, O Socrates; but this I consider, of how many evils ignorance is the cause to men, since through it, as it seems, we, without knowing [1] it, both do and pray for the very extremity of evil for ourselves; which no one would suppose; but every one would think himself competent thus far, to pray for what was best for himself, and not what was worst. For this would seem in reality like a curse and not a prayer.

[1] Not to know, λανθάνω.

The participle is often used in Greek to express what we express in English by a conjunction and a verb; as "though he had," ἔχων. Also when we connect two verbs in English in the same mood, the Greeks commonly made the first verb a participle, as, "go and tell . . ." ἀπιὼν λέγε . . . . The future participle (as in Latin) often expresses an intention, or the object with which a thing is done. See Arnold, cc. 59, 60.

Exercise 155.

And Socrates said to this, You seem to me, O Antipho, to think that I live so wretchedly, that I am persuaded you would choose rather to die than to live as I do. Come then, let us consider what you perceive so miserable in my life? Is it, that it is necessary for those who receive money to do that for which they receive pay? but to me, *as I do not receive* any, it is not necessary to converse with him whom

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I do not choose ; or do you despise my diet, *on the ground of* my eating things less wholesome than you eat, and things which are less able to give strength? or because my food is harder to procure than yours, since it is rarer and more expensive. Or shall I say that what you provide yourself with is more pleasant to you than to me? As for garments, you know that they who change them, change them because of cold and heat, and put on shoes that they may not be hindered from walking through things hurting their feet. Have you then ever known me remaining indoors [1], because of the cold, more than any one else? or because of the heat contending with any one for shade? or because my feet were hurt, not going where I choose? Do you not know that those who are by nature weakest in body, *when they have trained themselves* [2], become stronger than the strongest men who neglect such exercise in the matters in which they do train themselves? So do you not think that I who am always training myself to endure what may happen to my body can bear all such things easier than you who do not train yourself?

[1] Indoors, *ἔνδον*. [2] To train oneself, *μελετάω*.

Exercise 156.

I therefore always have, and still do contend, that you ought not to reverse [1] your former decree [2], nor to err *by yielding* to the three things that are most injurious to power, [namely] pity and delight in plausible speeches, and clemency. For pity is reasonable to be shown to those who are like ourselves, and not to those who would neither pity us in return, and who of necessity are always our enemies. And the rhetoricians who delight you with their speeches will have an opportunity of showing their skill in other matters of less consequence, and not now in a matter in which the city, by *yielding to gratification* [3] for a short time, will be injured in important points. And clemency is shown rather to those who will for the future be our friends, than to those who will remain no less our enemies than they now are. In short [4] then I say that *if you are guided by* [5] me you will do both what is just

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to your enemies and expedient for yourselves; but *if you decide* otherwise you will not gratify them, but rather you will condemn yourselves.

[1] To reverse, *μεταγιγνώσκω.* [2] A previous decree, *προδεδογμένον.* [3] To yield to gratification, *ἥδομαι.* [4] To speak in short, *συναιρέω*, in aor. 2. part. *συνελών.* [5] To be guided by, *πείθομαι.*

Exercise 157.

But it behoves a man who is worthy to live not to be violent in exciting his companions to undertake business, and then, if any obstacles arise, immediately to change; but, as if he were in a ship, to labour until he meets with a fair wind.[1] But otherwise how would men ever reach the place they ought to arrive at, if, whenever any thing opposed them, they immediately sailed in the opposite direction. And in truth all changes of political constitutions[2] are the causes of slaughter. But you, because you are very changeable, have been the cause that many of the oligarchy have been slain by the people, and many of the democracy by the higher classes.[3] This is he, O citizens, who, *when he had been appointed* by the generals to take up for burial[4] *those* of the Athenians *who had been drowned* in the sea-fight off Lesbos, *although* he himself *did not take them up*, yet *accused* the generals and procured their condemnation[5], in order that he himself might be saved. He then who is proved *to be* always *caring* about his own advantage, and *to have no regard* for what is honourable or for his friends, how can it be right to spare him? how rather can it be otherwise than[6] necessary to take care, *since we know* all his changes, that he shall not be able to do the same to us? We therefore impeach him as plotting against and betraying us and you.

[1] A fair wind, *οὖρος.* [2] A political constitution, *πολιτεία.* [3] The higher classes, *οἱ βελτίονες.* [4] To take up for burial, *ἀναιρέομαι.* [5] To procure the condemnation of, *ἀποκτείνω.* [6] How can it be otherwise than = how is it not?

Exercise 158.

I myself then am not particularly clever, nor is any such invention the offspring of my mind; but, of those

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who associate with me, some at first appear exceedingly ignorant; but all, as our intimacy advances, to whom the God permits it, improve in a wonderful degree, as at least they appear to themselves and to others; and this is plain, that they do so *without having ever learnt* any thing of me, but having themselves by themselves discovered it. But still God and I are the causes of this discovery. And that is plain, thus:—Many before now[1], *from being ignorant* of this, and either *because they blamed* themselves and *despised* me, *or because they were persuaded* by others, went away earlier than they ought to have done, and, *when they had gone*, they rendered abortive[2] all they had hitherto learnt, esteeming things that were false as of more value than the truth, and at last they appeared both to themselves and to others to be ignorant. Now, my friend, I have explained all this to you at some length[3], on this account, because I imagined that you, as you yourself also think, were big with[4] some important thoughts.

[1] Before now, ἤδη. [2] To render abortive, ἐξαμβλόω. [3] To explain at length, μηκύνω. [4] To be big with, κύω.

Exercise 159.

Socrates, my friends, seems to me to speak well; but if *you wish*[1] to put questions and answer them on such subjects, I think they ought to know it. For it is plain to me and to Melesias here, that they would be glad if you were willing to go through all the points on which Socrates asks questions. And indeed I, at the very beginning, set out[2] *by saying* that on this account we would invite you to our deliberations, because we think that you, as is natural, have given your attention to such matters, both on other accounts and because your children, as ours too, are nearly of an age to be instructed in them. If therefore you have no objection[3], do you consider the matter in common with both, adducing and listening to arguments from one another. For he says this also with reason, that we are deliberating concerning what is of the greatest importance of all our affairs. Consider, therefore, if you like to do so.

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[1] I wish, ἐμοὶ βουλομένῳ ἐστί. [2] To set out, i. e. to begin.
[3] I have an objection, διαφέρει μοι.

Exercise 160.

Who then, *who heard* in what state that country is, would not have been excited to make war against the king? For Egypt had revolted even at that time, notwithstanding they were afraid lest the king himself *should make an expedition, and* make himself master of [1] the difficult passage across the river, and of all their preparation for the war. But now he has relieved them from this apprehension; for *after having collected* the greatest force he possibly could, and having marched against them, he has returned again; not merely having been defeated, but having been laughed at too, and being proved to be worthy neither to be a king nor a general. Now Cyprus [2], and Phœnicia, and Cilicia, and all that district from which they get their naval power, at that time belonged to the king; but now some of them have revolted, and some are involved in war, and in such distresses, that not one of those nations is in any respect of use to him; but they will be serviceable to you, if you determine to make war upon him. And I would attempt to say still more, *and to explain* by what system [3] *of carrying on the war* [4] you might most rapidly break the power of the king; but I am afraid lest some might find fault with me, if I, *who have never had the management* of [5] any military affairs, should now venture to advise you, *who have performed* numerous and splendid achievements in war.

[1] To make oneself master of, κρατέω. [2] Cyprus, τὰ περὶ Κύπρον.
[3] A system, τρόπος. [4] To carry on war, πολεμέω. [5] To have the management of, μεταχειρίζομαι.

The noun which follows such verbs as *to be, to seem, to be called*, etc. is put in the same case as the noun which precedes them. In the case of some words signifying "when it is in the power of," "when it is possible," etc., ἐξὸν, παρὸν, ὕπαρχον, these neuter participles are used in the nominative absolute of the singular number.

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Exercise 161.

For I sometimes see[1] our politicians, when the city treats any one of them as if he had been acting unjustly, very indignant, and complaining bitterly[2] how shamefully they are treated; and how, after having done many services to the state, they are now unjustly ruined[3] by it, as they say. But the whole thing is an imposture; for no governor of a city could possibly be unjustly ruined by the city of which he is governor. For it seems to be much the same case with those who *profess to be politicians* and with those who [*profess to be*] sophists. For the sophists, being wise in other respects, do this preposterous thing:—For *saying that they are teachers* of virtue, they often accuse their pupils of treating them unjustly, in both depriving them of their salary, and in not doing them other services, though they have received benefits from them; and yet what can be more unreasonable than this assertion, that men who *have been made*[4] *good and just*, having been cured of injustice by their master, and made possessors of justice, should then commit injustice, indulging a disposition which they no longer have.

[1] To see, *αἰσθάνομαι.*
[2] To complain bitterly, *σχετλιάζω.*
[3] To be ruined, *ἀπόλλυμαι.*
[4] To be made, to become, *γίγνομαι.*

Exercise 162.

And if the rivers are impassable, and if we can procure no guide, even then we must not despair. For we know that the Mysians, whom we should not call better than ourselves, in spite of the king occupy many, and those large and wealthy cities in the king's country; and we see ourselves, that the Lycaonians have occupied strong places in the plains, and cultivate the land as they choose. And I say that we ought not to be evidently eager to return home; but that we ought to make preparations as if we meant to settle[1] somewhere in the country. For I know that the king would give many guides to the Mysians, and many hostages for his sending them away without treachery. And I know, too, that he would most gladly

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do this for us also, if he saw us preparing to remain; but I fear lest, if we once learn *to live in idleness*[2] and in abundance, we, like the lotus eaters, shall forget the road home. It seems therefore to me to be reasonable and just, first to endeavour to go to Greece and to our kindred, and to show the Greeks that they are poor of their own accord, *when it is in their power* to conduct those hither who are living destitute at home, and to see them speedily rich.

[1] As if we meant to settle = as being about to settle. [2] In idleness, ἀργὸς.

Exercise 163.

But those are wise men who consider existing prosperity an uncertain thing, and who, because they are not elated by trusting too much to success, are willing to make peace in the season of their good fortune. And this it would be wise for you now to do with respect to us; so as not to be thought hereafter (if you should not take our advice[1], and meet with disasters[2]) to have gained your present advantages by chance; *when it is in your power* to leave to posterity a reputation for both power and wisdom without any risk. And we invite you now to a truce and to a termination of the war, offering you peace and alliance; and thinking it better for both [sides] not to encounter further danger. And we think that great enmities are then terminated in the most lasting manner[3], not when one party, having gained great advantages in the war, makes peace on terms that are far from equal[4]; but when the conqueror, *though he have the opportunity* of doing so, inclines to equity, and showing himself superior in virtue also, becomes reconciled[5] to his enemy on moderate terms.

[1] To take advice, πείθομαι. [2] To meet with disaster, σφάλλομαι.
[3] In a lasting manner, βεβαίως. [4] On equal terms, ἀπὸ τοῦ ἴσου.
[5] To be reconciled, συναλλάσσομαι.

The genitive absolute in Greek answers to the ablative absolute in Latin; and in many other instances the use of the genitive in Greek corresponds to that of the ablative

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in Latin. It is used after adjectives in the comparative degree when ἤ, *than*, is omitted; also to express *the time* when anything is done; after verbs of *removing from, depriving of, wanting, desisting from*, &c. &c.; also after verbs *of enjoying*. Verbs of *accusing* govern a genitive of the crime, and verbs of *condemning* a genitive of the punishment. It is also used in the same way as the genitive in Latin, to denote the connection between two objects, as that between the owner and the thing possessed; and in this sense the genitive of the adjective or participle sometimes agrees with the genitive of the person understood in the possessive pronoun, ἐμός, σός, etc.—"It is the part of," "it is the duty of," are rendered in Greek as in Latin by εἰμὶ with the genitive. Also all words denoting a *part* of or a *share* in a thing are followed in Greek by the genitive case; and verbs of *sense* (excepting sight) govern a genitive case; also verbs of *remembering* and of *forgetting;* verbs of *deserving, caring for*, and *neglecting;* also all words signifying *price* or *value;* also adjectives signifying *knowledge of*, etc., and most adjectives ending in ικὸς. After verbs of entreating, the object in whose name the prayer is offered is usually put in the genitive after πρὸς. Lastly, what is expressed in English by *for the sake of, on account* of, etc. is usually rendered in Greek by the genitive case, ἕνεκα being often understood. See Arnold, c. 63 — 76. §§ 514. 578.

Exercise 164.

But as he seemed to be doing nothing, the Ephori send him orders to leave Larissa, and to make an expedition into Caria. And *while he was* still at Ephesus, as *being on his march* towards Caria, Dercyllidas arrived, a man reputed[1] to be very ingenious, and he was nicknamed[2] Sisyphus. Thimbron therefore returned home, and being condemned by the judges was banished; for the allies *accused him* of permitting his army to plunder their friends. But Dercyllidas, after he took the command of the army, knowing that Tissaphernes and Pharnabazus were objects of jealousy[3] to each other, having come to an understanding with[4] Tissaphernes, led his army into the *country of Pharnabazus*, choosing to make war with

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one of them, rather than with both at once; and Dercyllidas was also previously an enemy of Pharnabazus. For when he was governor of Abydos, at the time[5] *that Lysander was admiral*, he was accused by Pharnabazus, and unjustly punished; on which account he marched much more willingly against Pharnabazus. And he was seen at once to be *much superior to Thimbron* in commanding an army; for he led his army as far as the country of Pharnabazus through a friendly country, without in the least injuring his allies.

[1] To be reputed, δοκέω. [2] To nickname, ἐπικαλέω.
[3] An object of jealousy, ὕποπτος, ον, adj. [4] To come to an understanding with, κοινολογεόμαι. [5] At the time of, ἐπὶ, c. gen.

Exercise 165.

O Citizens, why do ye thus drive us out? Why do you wish to put us to death? for we have never done you any harm, and we have *shared* with you *in all the most holy sacred rites* and *sacrifices*, and in the *most splendid festivals*, and we have been schoolfellows with you, and fellow-soldiers with you, and in company with you we have encountered many dangers both by land and sea, on behalf of the common safety and freedom of us both. *We entreat* you then, *by the Gods* of our fathers and *by our relationship*, and *by our connexions by marriages*[1], and by *our companionship*, (*for all these things* do many of us *share* with one another,) having respect for gods and men, desist from sinning against your country, and do not obey that impious Thirty, who *for the sake of their private gains* have almost slain *more of the Athenians* in eight months than all the Peloponnesians have slain in ten years of war. And though it was in our power to enjoy our city in peace, they are now involving us in that which is of all things most shameful, and most odious, and most impious, and most hateful both to Gods and men, [namely] war against one another. This, however, you may be assured of, that not only you but we too have lamented some *of those who have been slain* by us.

[1] Connection by marriage, κηδεστία.

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Exercise 166.

And that we are speaking the truth you will know at once, if you consider. For who is there left who is friendly to them? Are not the Argives always hostile to them? and the Eleans, being now *deprived of much of their country and of many cities*, are become [1] additional enemies to them. And why should we speak of the Corinthians and Arcadians and Achæans? Who in the war against you being earnestly entreated by all of them, bore a share [2] *in their labours, and dangers, and expenses;* but since the Lacedæmonians accomplished what they wished, *what power*, or *honour*, or *riches* have they *given them* a *share of*? Forsooth they think fit to make even helots governors of cities, rather than free men *of their allies, of whom*, as soon as they become prosperous, they declare themselves the masters. Moreover, they have manifestly deceived [3] those whom they have persuaded to revolt [4] *from you;* for instead of liberty they have given them a double slavery. For they are tyrannised over both by the governors and by ten men whom Lysander has established in every city. And how is the king of Asia, who gave to them a great deal of assistance to enable them *to overcome you*, in a different condition from what he would have been in, if in alliance with you he had subdued them. How then can it be unlikely that if you now protect [5] *those who are manifestly treated with injustice*, you will now become far the *most powerful of all nations* that have ever existed? For when you had the supremacy before, you were only masters *of* [6] *the sea;* but now you will become the masters *of all*, both of us, and of the Peloponnesians, and of all whom you formerly governed, and of the king, who has the greatest power of all.

[1] To become an additional . . . , προσγίγνομαι. [2] To bear a share, to give a share, μετέχω, μεταδίδωμι. [3] I have manifestly deceived = I am manifest having deceived. [4] To persuade to revolt, ἀφίστημι. [5] To protect, προΐσταμαι. [6] To be master of, ἡγέομαι.

Exercise 167.

For he, as he says, knows in what way the young are corrupted, and who they are who corrupt them; and he

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seems to be a wise man, and looking down upon my ignorance as that *of one who corrupts* those of his own age, he comes to *accuse me* to the city, as to our common mother And he appears to me alone of those who attend to the affairs of the city to begin in the right way. For it is the right way first to *take care of the young*, that they shall be as virtuous as possible; just as it is natural that a good farmer should first *attend to his young plants*, and, after that, to the others. And so Melitus, as he says, first begins by clearing us off who corrupt the race of young men. And after that it is plain that, if he *attend* also *to those who are older*, he will be the *cause of very great benefit to* the city, as it is natural a man should be, who begins with such a beginning.

Exercise 168.

For I indeed, as long as the truce lasted, never ceased pitying you; and thinking the king and those with him happy, seeing how great and excellent a country they had, and what abundant necessaries, and what numerous servants, and what cattle, and how much gold and raiment; and whenever I considered the circumstances of the troops, that we had no share[1] of any thing good unless we bought it, while I knew there were very few people from whom we could buy, and our oaths restrained us from providing ourselves with necessaries in any other way than by buying,—considering these things sometimes, I was more afraid of the truce than I now am of the war. Since therefore they have put an end to[2] the truce, their insolence seems to be also put an end to, and our fear. For now all these good things lie in the middle as prizes [for] *whichever of us* are the bravest men. And the Gods are the umpires of the games[3], who, as is natural, will be on our side. For these men have sworn falsely by them; but we, though we saw great advantages, yet *abstained from them* rigidly because of our oaths *sworn by the Gods*[4]; so that I think we may go to the contest with much more confidence than they may. And besides we have bodies *more able than theirs* to bear cold and heat and toil; and we have our courage better by the favour of

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the Gods. And even the men on their side are *more* vulnerable and mortal *than we*, if the Gods give us victory as they have done before.

[1] I have a share, *μέτεστί μοι.* To put an end to, *λύω.*
[2] An umpire of the games, *ἀγωνοθέτης.* [4] Oaths sworn by the Gods, *τῶν Θεῶν ὅρκοι.*

Exercise 169.

And *none of the laws* hinder[1] or forbid any one, if the city does not please him, from going to a colony whenever he chooses, retaining his property. But *whoever of you* remains here, seeing the way in which we decide suits at law, and how in other respects we administer the affairs of the city, we say that that man has already by his actions made agreement that whatever we command he will do. And we say that he who does not obey sins in three ways, in that he does not obey us who are his parents; secondly, who have reared him; and, in the third place, that, having agreed to obey, he neither obeys nor convinces us that he ought not to do so; but, *though we have proposed to* him what he ought to do, *and have not* angrily *commanded* him to do what we ordered, but *have offered*[2] him one of two things, either to convince us that we are wrong, or else to perform our commands, he yet does neither. And perhaps men may *attack*[3] *me*, and say, that of all the Athenians I have most completely made this agreement. For they would say, "This, O Socrates, is a great proof that we and our city have been pleasing to you; for else you would never have lived in the city more than[4] *all the rest* of the Athenians, if it had not pleased you; nor have you ever once left the city for a sight, except once that you went to the Isthmus; nor have you ever gone anywhere else, unless you went anywhere in the army; nor have you ever made any journey into foreign parts[5] as others have; nor has any desire of becoming acquainted with any other city or any other laws seized you; but we and our city were sufficient for you."

[1] To hinder, *ἐμποδὼν εἰμι.* [2] To offer, *ἐφίημι.* [3] To attack (blaming), *καθάπτομαι.* [4] More than, *διαφερόντως.*
[5] A journey into foreign lands, *ἀποδημία.*

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Exercise 170.

For already perhaps you are aware how dispiritedly they came to the camp, so that *since they are* in such a mind, I know not in what one could employ them if anything were needed [to be done] either *by night* or *by day*. And if any one can change their disposition, so that they shall not think only of what they will suffer, but also of what they will do, they will be in much better spirits.[1] For you know, I suppose, that it is not numbers nor strength which gives victory in war; but whichever side, by the favour of the Gods, advance against the enemy with the most valiant minds, those men the enemy cannot usually withstand. And I consider this also, that all who seek in war to save their lives by any means, those men usually perish miserably and shamefully; but those who know that death is common and inevitable to all men, but who are solicitous about dying honourably, those men I more frequently see arriving at old age, and, as long as they do live, living more happily. And it behoves us, appreciating these things (for we are in a crisis of this nature) both to be courageous ourselves, and to encourage others to be so too.

[1] In good spirits, *εὔθυμος*.

Exercise 171.

What therefore, O judges, I had to say in my defence[1], is but little *more than this*. But perhaps *some one of you* may be indignant, recollecting his own case[2], if he ever stood a trial[3] even *of less importance*[4] *than this trial*, and begged and entreated the judges with many tears, and bringing forward his children, that he might excite as much pity as possible, and many others of *his relations and friends*; but I will do *none of these things*, and this too though I am exposed, as I think, to the greatest danger. Perhaps then some one, perceiving this, may be less inclined to be merciful to me, and being indignant at this conduct of mine, may give his vote in anger. Why then do I do *none of these things*? Not from arrogance, O Athenians, nor from disrespect to you, (but whether I am bold or

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not with respect to death, that is another matter [5]), but it does not seem to me creditable for me to do any of these things at my age, and when I have such a reputation as I have, whether deserved or not; but at all events it is believed that Socrates *is* in some respects or other *superior to* [6] *most men.* If then *those of you* who seem to excel in wisdom or courage, or in any other virtue, do such things, they seem to me to fix a stigma on the city; so that any stranger may suppose that *those of the Athenians* who excel in virtue, whom the citizens *prefer to all others* in commands and in other honours, are in reality no *better than women.*

[1] To say in one's defence, ἀπολογέομαι. [2] His own case, ἑαυτοῦ. [3] To stand a trial, ἀγωνίζομαι ἀγῶνα. [4] Of less importance, ἐλάσσων. [5] Matter, λόγος. [6] To be superior to, better than, διαφέρω.

Exercise 172.

To me, indeed, Socrates, being such as he was, appeared to be *worthy of honour* from the city rather than *of death;* and any one who considered the matter according to the laws would think the same thing. For, according to the laws, if any one be convicted of stealing, or breaking into houses [1], or kidnapping people, or committing sacrilege, death is the punishment for such men; but *from these crimes* he *above all men abstained.* And, moreover, he was never the cause either of any war turning out ill, nor of any sedition, nor of any treachery, nor of any other evil, nor in private matters he not only never *did deprive* any man *of his property,* or cause any one distress; but he never had any blame cast on him on account of such things. How then could he be liable to impeachment, who instead of not thinking that there were Gods, as was written in the indictment, was notorious above all other men for worshipping the Gods. And instead of corrupting the young men, was notorious for *causing* [2] those of his pupils who had evil desires *to abandon them,* and for encouraging them *to desire that most honourable and excellent virtue* by which men administer the a airs both of states and families successfully? And doing this how can

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he be *deserving of anything* but *great honour* from the city?

[1] To break into a house, τοιχωρυχέω. [2] To cause to abandon, πανω.

Exercise 173.

At first indeed they were friendly and affectionate[1] towards one another, because they were solitary, and their food was no object of contention to them; for there was no lack (except perhaps to some just at the beginning) of pasture, by means of which they mostly lived at that time; for they were not *in want of*[2] *milk* or *meat;* and besides by hunting they provided themselves with food which was neither bad nor scanty; and they *had abundance* of clothing, and bedding, and dwellings, and vessels whether to go[3] on the fire or not; for the plastic arts and those too which consist in weaving[4] do not in the least *require iron.* And God gave these two arts to provide all these things for men, in order that, when they came to want, the race of men might grow and increase. They therefore were not very poor, nor did they become at variance with one another under the pressure[5] of poverty. And they could not have been rich, as they had neither[6] gold nor silver, which at that time were not known. And that community in which there is neither riches nor poverty is one in which the best dispositions of men may be found; for neither insolence, nor injustice, nor envy, nor contention exist in it. And from these causes, and from their beforementioned good disposition, they were virtuous; for whatever they heard was honourable or disgraceful, being free from guile themselves, they thought was called so with truth.

[1] To be affectionate towards, ἀγαπάω. [2] In want of, ἐνδεής.
[3] To go on the fire, ἔμπυρος. [4] Of weaving, πλεκτικὸς.
[5] Under the pressure of, ἀναγκαζόμενος. [6] Having no gold, ἄχρυσος.

Exercise 174.

And with such discourses as these he taught his pupils *to abstain from* impious, and unjust, and base *actions.* not

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only when they were seen by men, but also when they were in solitude; as men who thought that nothing which they did could escape the notice of God. And he used to urge them to practise temperance, using such arguments as these: — "Consider, O men, *if there was a war*, and we wished to elect a man under whose command we ourselves should most probably be safe, and should subdue our enemies, should we elect one whom we perceived to be *under the dominion of*[1] *his appetite or of wine*, or unable to bear toil or watching? And how could we think that such a man could either save us or defeat the enemy? And if we, being at the end of life, were to wish to entrust to any one either to educate our male children, or to protect our unmarried daughters, or to preserve our property, should we think an intemperate man trustworthy for such objects? Or should we commit to a slave, who was intemperate, our flocks or our magazines, or the superintendence of any works; or would we take such a man as a steward or as a purveyor[2], even without wages? And if we would not take an intemperate slave, surely it is indispensable for a man to take care not to become such himself."

[1] Under the dominion of, ἡσσων. [2] A purveyor, ἀγοραστης.

Exercise 175.

"Do not despond, O men, because the Lacedæmonians are occupying the citadel; for they say that they come as enemies to no one who *is* not *fond of*[1] *war*. But I, *since the law enjoins* the polemarch to arrest any one who does anything *worthy of death*, arrest this man Ismenias, as a stirrer up of war; and do ye, captains, rise and take him, and lead him away to the place which is appointed." Accordingly they, being privy to[2] the matter, came forward and obeyed, and arrested him. *But of those* who were not privy to it, but adverse to Leontiades, *some* fled immediately out of the city, fearing they should be put to death, and some at first returned to their homes; but when they heard that Ismenias was imprisoned in the citadel, then those who had been of the party of Androclides and Ismenias departed for Athens, being about four

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hundred. And when this had been done, they elected another polemarch instead of Ismenias; but Leontiades immediately proceeded to Lacedæmon, and there he found the ephori and the main body of the citizens very indignant with Phœbidas, because he had done these things *without the city having ordered it.* But Agesilaus said, that if he had done things injurious to Lacedæmon he had a right[3] to be punished; but if he had done what was good, it was an old law, that a commander had power to provide for emergencies[4] in such a manner. This, therefore, said he, we ought to inquire into, whether what has been done is good or bad.

[1] To be fond of, ἐράω. [2] Privy to, εἰδώς. [3] To have a right, δίκαιός εἰμι. [4] To provide for an emergency, αὐτοσχεδιάζω, c. acc. of what is done.

Exercise 176.

And I have chosen to say these things, not in order to be hated by any of you, for I am not so senseless or unfortunate as to wish to be hated, unless I thought I was doing some good.[1] But I consider it the *part of a just citizen* to prefer the safety of the state to[2] pleasing his hearers in his speech. And I hear, as perhaps you also do, that the orators in the time of our ancestors, whom all who now come forward praise indeed, but are far from imitating, adopted this custom and principle of statesmanship.[3] And our ancestors, whom the speakers did not humour, nor show[4] their affection for as these men do now for you, for five and forty years *ruled over the Greeks* with their own consent[5], and brought more than ten thousand talents into the citadel; and, going themselves on expeditions, erected many glorious trophies for battles, both by land and sea. And they *alone of men* left behind them such great renown consequent upon their actions, as to be *beyond the reach of*[6] *enviers.*

[1] To do good, ὠφελέω. [2] To (after verbs of preferring, &c.), ἀντί. [3] Statesmanship, πολιτεία. [4] To show affection for, φιλέω. [5] With one's own consent, ἑκών. [6] So great as to be beyond the reach of, κρείσσων.

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Exercise 177.

And the people of the Athenians, considering these things, and remembering what it knew by hearsay concerning them, was at that time severe and suspicious towards those who lay under this accusation; and everything seemed to them to have been done with a view to[1] an oligarchical and tyrannical conspiracy. And, *as they were enraged* on this account, many eminent men were already thrown into prison; and there was no respite, but every day they proceeded to greater[2] ferocity, and arrested more men. At length one of the prisoners who seemed to be the most guilty was persuaded by some of his fellow prisoners to make a revelation[3], whether true or not, (for conjectures are formed both ways, and neither then nor since has any one been able to know anything for certain concerning those who did the deed); however they persuaded him that it was right, even if he had not done it, for him to procure immunity for himself, and to save himself, and to *relieve* the city *from its existing* [*state of*] *suspiciousness*. For that his safety would be better assured[4], confessing on a promise of pardon[5], than denying it and standing his trial.[6] He then makes a revelation of the fact, *accusing both himself* and others; but the people of the Athenians receiving the truth, as they thought, gladly, and having been very indignant previously at not knowing those who were plotting against their democracy, immediately released the informer and as many of the others with him *as he had not accused*, and, bringing those who had been accused to trial, they put those to death who had been apprehended, and, *condemning those who had fled* to death, they offered a reward to whoever should slay them.

[1] With a view to, ἐπί, c. dat. ἐπιδίδωμι, ἐπὶ τὸ . . . compar. [2] To proceed to greater . . . [3] To make a revelation, μηνύω. [4] Well assured (of things, hopes, &c.), βέβαιος. [5] Promise of pardon, immunity, &c., ἄδεια. [6] To stand a trial, δικὴν ἔρχομαι.

Exercise 178.

I am a young man, and as yet *inexperienced in lawsuits*, and I am alarmed and perplexed concerning this

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business, O judges, partly if, *when my father charges* me to prosecute his murderers, I shall not prosecute them, and partly if, prosecuting them, I am compelled to be at variance with those with whom I least ought to be so, namely, with my brothers by the same father, and with the mother of those brothers. For fortune and they themselves have brought it about that this trial is between me and them, who should naturally have been avengers of him who is dead, and assistants of him who would avenge him. But now *the contrary of all this* is the case; for they themselves are my adversaries, and are the murderers, as I and the indictment assert. And *I entreat you*, O judges, if I prove that by treachery and by malice prepense [1], their mother was the murderer of our father, and that she was detected, not once but often, in the very act [2] contriving his death, first to punish her by your laws, which you have received from the Gods and from our ancestors, and by which you decide in the same manner as they did concerning the condemnation of a criminal, and secondly, to aid him who is dead and me at the same time, who am left desolate.

[1] By malice prepense, ἐκ προβουλῆς. [2] In the act, ἐπ' αὐτοφώρῳ.

Exercise 179.

And *I marvel at my brother*, [wondering] with what idea he stands as an adversary against me, and whether he thinks this piety not to abandon his mother. But I think it a much more wicked thing to abandon the avenging of him who is dead, especially *since he was slain* by violence and by malice prepense, and *since she murdered him* with deliberate intention. And he cannot say this, that he did not know that his mother murdered our father, for he did not choose to adopt the examination by torture [1] by which he could have been able to learn the truth. Although this is what he should have done, and what I invited him to do. *For if the slaves had not confessed*, he, though knowing the truth, would still have made a defence, and would have been strenuous [2] in opposing me, and his mother would have escaped [3] *this accusation;* but in a case where he opposed any investi-

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gation of the facts, how is it possible for him to say that he knows the truth of those matters concerning which he would not inquire. What will he be able to say in her defence? for by means of the torture of the slaves he well knew it was not possible for her to be saved; but he thought her safety depended on[4] their not being submitted to the torture, for that, by this means, all trace of what had been done would be obliterated.

[1] Examination by torture, *βάσανος, ἡ.* [2] To oppose strenuously, *ἀντισπεύδω πρὸς.* [3] To escape, be delivered from, *ἀπαλλάσσομαι.* [4] To depend on, *εἰμὶ ἐν.*

Exercise 180.

And so great an eagerness *for that toil* and *for that expedition* possessed not only the Greeks and barbarians, but also the Gods, that they did not even *restrain* their own sons *from the contest* that took place at Troy; but though Jupiter foresaw the fate of Sarpedon, and Aurora that of Memnon, and Neptune that of Cycnus, and Thetis that of Achilles, still they encouraged them, and sent them forth, thinking it more honourable for them to die fighting for[1] the daughter of Jupiter than to *shirk the dangers* incurred for her and live. And why need we wonder at what they thought of their own sons. For they themselves made a much greater and more terrible array than they did in the war against the giants; for against them they all fought side by side, but in the matter of Helen they fought against one another. And with reason did they decide in this way, and with reason do I use such strong language[2] concerning her; for she had the greatest possible share of beauty, which is the most excellent and honourable and divine *of all human things.* And it is easy to perceive its influence; for as *as some men have no share*[3] *of courage,* or wisdom, or justice, yet other qualities obtain honour as much as any of these; but *of those things* which are *deprived of beauty,* we find nothing loved, but everything despised except what *does partake of this appearance,* and we find virtue itself honoured chiefly on this account, as being the most beautiful of pursuits.

[1] For, *περὶ.* [2] Strong language, *ὑπερβολὴ.* [3] To have a share, *μετέχω.*

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Exercise 181.

When, therefore, Tissaphernes, who seemed to the king to have been an assistant *of great value*[1] to him in his war against his brother, was sent as satrap both over the countries *which* he himself previously used to *govern*, and also over those *which* Cyrus *governed*, he immediately required the Ionian cities to submit to him; but they, partly because they wished to be independent, and partly because they were afraid of Tissaphernes (because they had preferred Cyrus, while he was alive, to him), would not receive him into their cities, but sent ambassadors to Lacedæmon, and entreated them, since they were the protectors of all Greece, to *show regard also for*[2] *the Greeks* in Asia, and *to save* their land *from devastation* and themselves *from slavery*. So the Lacedæmonians send them Thimbron as general, giving him four thousand infantry. And Thimbron begged from the Athenians three hundred cavalry, saying that he himself would give them pay; and they sent him *some of those* who had served in the cavalry in the time of the Thirty, thinking it would be a good thing for the people, if they went abroad and perished in the expedition. And when they arrived in Asia, he levied troops also from the Grecian cities on the continent; for at that time all the cities obeyed what commands Lacedæmon issued.[3]

[1] Of great value = worth a great deal. [2] To show regard for, ἐπιμελέομαι. [3] To issue commands, ἐπιτάσσω.

Exercise 182.

And Pharnabazus, having decided that his wife ought to be the satrap, she, when she became mistress of the country, contributed no *less* revenue *than her husband*; and, in addition to this, whenever she came to Pharnabazus, she always brought him gifts; and whenever he came into her country she received him in much the *most agreeable and honourable manner* of all the viceroys. And the cities which she had received she preserved for him, and *of those* which were *not subject to her* she took, besides Larissa and Amaxitus and Colonæ

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on the sea-coast; attacking their walls with her Greek troops, and looking on herself from her chariot; and whenever any one acted bravely, she would send him gifts liberally, so that she made her foreign troops look very splendid. So that Pharnabazus honoured her greatly in return[1] for these things, and sometimes summoned her as an adviser. But when she was more *than forty years old*, Midias, who was the husband of her daughter, being reproached by some one on the ground that it was disgraceful to him that a woman should reign, and that he should be a private man, though *she guarded against* others, as was necessary in an absolute government, yet, *as she trusted* him, and *used to embrace* him as a mother-in-law might embrace a son-in-law, he is said to have strangled her. And he murdered her son also, a youth of great beauty, and about *seventeen years old.*

[1] To honour in return, ἀντιτιμάω.

Exercise 183.

The report therefore, whether true or not, frightened the rest of the Greeks and the Athenians too; and when they sent everywhere to procure assistance, no one was willing to aid them *except the Lacedæmonians.* But they being hindered by the war against Messene, and perhaps there may have been something else which prevented them, came one day *after*[1] *the battle* which took place at Marathon. And after that, great preparations were spoken of, and innumerable threats came from the king. And, *as time advanced*, news was brought that Darius was dead; and that his son, being young and impetuous, had succeeded to the kingdom, and had by no means *renounced*[2] *the idea* of conquering Greece. And the Athenians thought that all this preparation was being made against them, on account of what had taken place at Marathon; and, hearing that Athos had been dug through, and that the Hellespont had been bridged over[3], and [hearing too] of the number of ships which Xerxes had, they thought there was no safety for them either by land or by sea, and that no one would come to their assistance,

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remembering the former war, and that then no one came to their aid, nor was willing to encounter danger as their ally.[4] So they thought the same would now be the case by land; and by sea they utterly despaired of safety, *as a thousand ships and more were being brought* against them.

[1] After (to do after, &c.), ὕστερος. [2] To renounce, ἀφίσταμαι.
[3] To bridge over, ζεύγνυμι. [4] To be an ally, συμμάχομαι.

Exercise 184.

And it is worth while not to omit the conversation which he had with Antipho the sophist. For Antipho, once wishing to *detach*[1] his disciples *from him*, coming to Socrates when they were by, said this, — "O Socrates, I used to think that those who studied philosophy ought to be the *happiest of men;* but you seem to me *to have reaped* the opposite *fruit* from[2] your wisdom. At all events you live in such a manner as not even a slave would endure to live in under a master. For you eat and drink the vilest food, and you wear not only a mean garment, but the same one both *summer and winter*, and you go without shoes[3] and without a cloak. And moreover you do not accept money, which both gladdens those who obtain it, and makes those who possess it live more liberally and pleasantly; therefore, as the teachers of other pursuits make their disciples imitators of themselves, if you also so dispose your disciples, you should consider yourself a teacher of unhappiness." And Socrates replied to this, — "You seem to me, O Antipho, to think that I live so miserably that I am persuaded that you would choose to die rather than to live as I do. Come then, let us consider what you see miserable in my life?"

[1] To detach, παραιρέομαι. [2] To reap as fruit from, ἀπολαύω.
[3] Without shoes, ἀνυπόδητος.

Exercise 185.

Our ancestors, then, and the Lacedæmonians, always were emulous of one another, though their rivalry at that

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time was for the noblest objects, not thinking one another enemies, but competitors; and not cringing to[1] the barbarian, *in order to enslave* the Greeks, but being of one mind for the sake of the common safety, and making their contest to consist in this—which could be most instrumental[2] to it. And they showed their virtue first in the case of the armies sent by Darius; for, *when they had landed in* Attica, they did not wait for their allies; but making the common danger their own danger, having but their own native[3] forces, they met those who despised *all Greece united*, being but few against many myriads, as if they were going to run risks with lives which did not belong to[4] them. And the others no sooner heard of the war in Attica, than, *neglecting every thing else*, they came to assist us, making as great haste as if their own country were being laid waste. And there is proof of their speed and of their eagerness; for they say that, *on the same day*, our ancestors heard of the disembarkation of the barbarians, and, having gone to the borders of the country and defeated them in battle, erected a trophy over the enemy. And that the others, in three days and as many nights, marched twelve hundred furlongs with their army; so exceedingly eager were they, the one *to share the danger*, the other to fight before the reinforcements could arrive.

[1] To cringe to, θεραπεύω. [2] Instrumental, ἄπιος. [3] One's own native . . . , οἰκεῖος. [4] Not belonging to one, ἀλλότριος.

Exercise 186.

And he accuses me also of trying to please both parties; but tell me, *in the name of the Gods*, what shall we say of him who pleases neither party. For you, *while the democracy flourished*, were considered of all men the most adverse to the people[1], and, when the aristocracy attained power, you became of all men the greatest hater[2] of the good. But I, O Critias, am always at enmity with those men who think that the democracy can never be in a good state, till even the slaves, who *for a drachma* would sell the city, should *for a drachma have a share in it*. And on the other hand I am hostile to those men too, who

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think there cannot be a good oligarchy until they have brought the city into the condition of being tyrannised over by a few. I used formerly to think our constitution an excellent thing, because there were men in it prepared to serve it with horses and with shields, and now I do not change my opinion. But if you can say, O Critias, that, in conjunction either with the democratic party, or with the oligarchical one, I ever attempted *to deprive* good and honourable men of *their share in the* government, say it. For if I am convicted either of doing such things now, or of ever having done so, I confess that I should justly suffer the extremity of evil, and that I should be justly put to death.

[1] Adverse to the people, μισόδημος. [2] Hating the good, μισόχρηστος.

Exercise 187.

And I think that you, O judges, will admit that this struggle belongs to me as well as to Ctesiphon, and that it is *worthy of no less attention* from me. For *to be deprived of everything* is a grievous and a bitter thing, especially when this happens to any one at the hand of an enemy, and most especially so [to be deprived] *of good will* and *affection* from you, in proportion as it is a most glorious thing to *gain*[1] *them*. And *since this struggle is* for those objects, I beg and *entreat*[2] *you all* to *listen to me* while justly defending myself in the matter whereof I am accused, as the laws enjoin, which Solon who made them at the beginning, a man wishing well to you and to the democracy[3], thought ought to be confirmed not merely by writing them, but also by you who are the judges, swearing to observe them; not distrusting you, as it seems to me, but seeing that it is not possible for the defendant[4] to escape from the charges and accusations on which the prosecutor relies from his speaking first, unless each of you who are judges, having regard to the piety due to the Gods, shall receive also in a friendly spirit the just arguments of him who speaks afterwards, and shewing himself a just and impartial hearer of both parties, shall so give his decision on the whole matter.

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[1] To gain, τυγχάνω. [2] To entreat, δεόμαι. [3] Wishing well to the democracy, δημοτικὸς. [4] The defendant, ὁ φεύγων.

The dative case is used, as in Latin, of the person to whom anything is given, or from whom it is taken away, for whose advantage or disadvantage anything is; or who is any way connected with what is given, done, etc. as the recipient or object of it. After the perfect passive the agent is often put in the dative case. The dative case is also used after words implying connection or union; words compounded with *σὺν*, *ὁμοῦ*, etc.; after verbs of *meeting*, either as friends or in battle, of *opposing*, of *obeying*, of *helping*, of *saying, telling, promising, threatening*, etc.; after words signifying *identity, likeness* or *unlikeness*, what is *becoming* or *unbecoming*. The *cause* of one's entertaining a feeling, whether of joy or sorrow, etc. is put in the dative case. Of words signifying *time*, the dative is used to express the time when a thing is done, provided the substantive have an adjective joined with, or if the adjective alone be expressed, and the substantive understood, as, "the next day," *τῇ ὑστεραίᾳ*. Otherwise if the noun be put in the dative case it must be preceded by a preposition. See Arnold, cc. 78, 79.

Exercise 188.

But this argument is of no value for the truth, for sometimes a man may have false witness borne [1] against him by many, and those too men who appear to be somebody. And now concerning the matter of which you are speaking, nearly all men, both Athenians and foreigners, *will agree with you* in this; and if you wish to bring witnesses against me, that I am not speaking the truth, Nicias, the son of Niceratus, will *bear witness for you*, and his brothers with him, whose tripods those are which stand ranged in order in the temple of Bacchus, and, if you like, [so will] Aristocrates the son of Scellius, to whom belongs that beautiful offering at Pytho; and, if you like, so will the whole house of Pericles, or any other family which you choose to pick out of those here. But I, being a single individual [2], *do not agree with you*: for you do not convince

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me, but bringing many false witnesses against me, you endeavour to drive me away from reality [3] and from truth. But I, if I do not bring you yourself as one witness *agreeing with me* in the matters concerning which I am speaking, think that nothing worth speaking of *has been done by me* in those matters concerning which our discussion is.

[1] To have false witness borne against one, ψευδομαρτυρέομαι. [2] Being a single individual, εἷς ὢν. [3] Reality, the real nature of a thing, ἡ οὐσία.

Exercise 189.

Although, O Æschines, there ought to be from this care and diligence (if it proceeded from a righteous mind and from one which was anxious for what was *advantageous to its country*), fruits honourable and glorious and profitable to all alliances of states, revenues of money, enactment [1] of good laws, *hindrances to those who are proved to be enemies.* For there used to be an examination into all these things in former times, and the past time gave many opportunities to an honourable and good man of proving himself to be [2] so. Among whom you will never be considered one, nor will you ever be thought one of those *by whom* the prosperity of the state *has been increased.* For what alliance has ever *been procured for the city* by your agency? [3] or what assistance or acquisition of goodwill or of glory? or what embassy, or what service by means of which the city has become more honoured? What affair either of things at home, or of things relating to the Greeks, or to foreigners, *over which you have presided,* has been set right by means of you?

[1] Enactment, i. e. the act of enacting, θέσις. [2] Opportunity of proving himself to be, ἀπόδειξις. [3] By your agency, σοῦ πράξαντος.

Exercise 190.

And he said, do you wonder that it *seems to God* better that I should now end my life? Do you not know that hitherto I would never have *yielded to any man* so as to

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confess that he lived either better or more pleasantly than I? for I think that they live best who best take care to be as virtuous as possible; and that they live most pleasantly who most distinctly perceive that they are becoming more virtuous. And these things I have up to[1] this time perceived *to be happening to* myself, and *meeting* often *with other men*, and looking at myself in comparison with[2] others, I have in this way always formed my opinion concerning myself. And not I only, but my friends also, are always of this disposition towards me, for they think so of me, not because they love me (for in that case those who love others would have the same disposition towards their own friends), but because they think that if they *associate with me they* will become virtuous. And if I live a longer time, perhaps it will be necessary for me to endure all the circumstances of old age; and to see and to hear less and to understand worse, and to become more ignorant and more forgetful, and to become worse than those than whom I formerly was better. And surely life would not be *worth living for*[3] *to a man who did not perceive* these things; and if he did perceive them, how can he help living worse and more unpleasantly.

[1] Up to, μέχρι.
[2] To look at oneself in comparison with, παραθεωρέω . . . πρὸς.
[3] Not worth living for, ἀβίωτος.

Exercise 191.

And, indeed, if I am put to death unjustly, this would be *disgraceful to those who unjustly murder me;* for if to be unjust is a base thing, how can it be otherwise than base to do anything unjustly. But how is it *disgraceful to me*, that others should not be able either to decide or to act justly concerning me? And I see that the reputation of men of former generations among those who come after them is not the same in the case of those who have committed injustice, and of those who have suffered it. And I know, too, that I shall receive attention from men, even if I am now put to death, in a manner not at all *resembling those who put me to death.* For I know that men will always *bear witness for me*, that I have at no time injured any one, or have made any one worse; but

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that I have been constantly endeavouring to make *those who associated with me* better. This is what he said to Hermogenes, and to the rest. And of those who know what sort of man Socrates was, all who seek after virtue even now continue to lament him, above all men, as the *most useful* of men *to all those* who wish to study virtue; and *to me*, indeed, *he seems* to have been the best and happiest of men.

Exercise 192.

But concerning the promises which he is constantly[1] *making*[2] *to you*, as if he were going to do you great services, he says that I speak falsely against him, calumniating him to the Greeks. For he says that he never at any time *promised you* anything; although in the letter which is now in the council chamber he promises you that if you *will trust to his friends*, and to those who speak on his behalf, and if you punish us who calumniate him to you, he will confer great benefits on you. Such, then, are his benefits: nor *will* he *restore you* your own, (for he says that it belongs to him,) nor will his gifts to us be in Greece, that he may not be spoken ill of among the Greeks; but some other country and other place will be found, it seems, where the gifts *will be given to you*. Concerning, then, the places which he has taken during the peace, which belonged to you, violating the treaty[3] and breaking the peace, since he has no excuse to make[4], but is convicted of palpable injustice, he says he is ready to refer the question concerning them to a fair and impartial tribunal; being the very matters about which there is no need of any reference, but the computation of the days decides the matter. For we all know *in what month* and *on what day* the peace was made. And, as we know this, we know also in what month and on what day Ergisea was taken. The things, then, that were done in this manner are not unknown, nor do they require a legal trial; but *it is notorious to all men* which month came first, that in which the peace was made, or that in which the towns were taken.

[1] To be constantly (doing anything), διατελέω, c. part. [2] To make promises = to promise. [3] To violate a treaty, παρασπονδέω. [4] He has no excuse to make, οὐκ ἔχει ὅτι εἴπῃ.

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Exercise 193.

For at that time, when the *attack* [1] of the Persians *on* the Greeks, and *on* almost *all the inhabitants* of Europe took place, *we had* [2] our ancient constitution, and a certain shame was our mistress, on account of whom we were willing to live *obeying* [3] *the laws* which then existed; and besides this, the magnitude of the expedition, both by land and sea, *striking us with* [4] a bewildered sort of fear, made us render a still greater obedience *to the magistrates* and *to the laws;* and on this account a great unanimity prevailed among ourselves. For, nearly *ten years* before the battle at Salamis, Datis came leading a Persian army, which Darius had sent expressly against the Athenians and Eretrians, bidding them enslave the people and bring them away, and *threatening him* with death if he did not do this. And Datis in a very short time utterly subdued the Eretrians, *with his countless forces,* and sent a message to our city that no one of the Eretrians had escaped him.

[1] An attack, ἐπίθεσις. [2] I have, ἐστί μοι. [3] To obey, δουλεύω. [4] To strike with, ἐμβάλλω, c. acc. of the feeling, dat. of the person.

Exercise 194.

And consider what one may enumerate as the sum of what has *been done by them and by you.* They for forty-five years led all the Greeks with their own consent [1], and they brought more than ten thousand talents into the citadel, and fighting by land and sea they erected many noble trophies on which we even now pride ourselves; and yet you should think that they erected them, not only that we might look at and admire them, but also that we might imitate the virtues of those who set them up. They, then, did this; but consider if we have done anything like this. Have not more than fifteen hundred talents been spent in vain on those of the Greeks who were destitute? And have not all the private houses been exhausted, and the common revenues of the city, and the supplies from the allies? And have not those allies, whom we acquired in

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the war, been now lost in peace? But, some one will say, these things alone were better then than now; but the rest was worse. Far from it; but, if you like, let us examine. They left the buildings and the embellishment of the city, and of temples and harbours, and of things *corresponding*[2] *to them*, so splendid and so great, that no room for surpassing[3] them *was left to any one* who should come after[4] them. These gateways are theirs, and the Parthenon, the docks, and the porticoes *with which they* adorned the city, and which they bequeathed to us.

[1] With one's own consent, ἑκὼν.
[2] Corresponding, ἀπόλουθος.
[3] Room for surpassing, ὑπερβολή.
[4] To come after, i. e. live after, ἐπιγίγνομαι.

Exercise 195.

And they left behind them the private houses of those who were in power of such moderate size and so suited to the idea of a free state, that if any one of you knows now what sort of house that of Themistocles was, or that of Cimon, or Aristides, or Miltiades, or any of the great men of that time, he sees that it was no more splendid than that of his neighbour. But now, O Athenians, as to public acts, the city is content with making roads, or fountains, or white-wash, or nonsense, (and I am *not reproaching those* who propose these things — far from it[1] — *I do reproach you* if you think *it sufficient for you yourselves* to provide such things as these); and as to men's private affairs, of those magistrates who have had the management of anything, some have *built themselves* private houses much more splendid than the public edifices, and some have purchased land, and are farming it in such quantities as they formerly never expected even in a dream. And the cause of all this is, that then the people was the master and lord of all men, and *every one was contented*[2] to receive from it a share of honour, and power, and advantage; but now, on the contrary, these men are the masters of all the good things, and for their sakes everything is done; but the people is considered as a servant and an appendage[3], and you are content to receive whatever these men *give you a share* of.

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[1] Far from it = I am far from doing so, It is far from being so, πολλοῦ γε καὶ δέω, πολλοῦ γε καὶ δεῖ, &c. [2] I am contented, ἀγαπητόν ἐστί μοι, ἀγαπάω, c. part, or c. εἰ. [3] An appendage, προσθήκη.

Exercise 196.

Say not so; for I should not act rightly if I were not *to adopt*[1] *the advice of a good and wise man*, your fellow-citizen and mine, Hipparchus, who was the eldest and wisest of the sons of Pisistratus, who performed many other noble acts of wisdom, and was the first to introduce the poems of Homer into this land, and who compelled the rhapsodists *at the Panathenæa* to go through them in order, reciting by turns[2], as they do even now; and who always kept Simonides the Cean about himself, having allured him *with a large salary and with large presents;* and he did this wishing to instruct the citizens, that they might be as virtuous as possible; thinking, as a good and honourable man himself, that he ought not to *grudge any one* wisdom. And when the citizens who dwelt in the city had become instructed, and admired him for his wisdom, desiring to instruct those in the country also, *he erected for them* statues of Mercury[3] on the roads, in the middle of the city and of each of the boroughs. I therefore should not venture to deceive you who *are dear to me*, nor *to disobey him* who was so eminent a man.

[1] To adopt the advice of, πείθομαι. [2] Reciting by turns, ἐξ ὑπολήψεως. [3] Statues of Mercury, Ἑρμαῖ.

Exercise 197.

Well then, said I, is there any varied skill in scattering the seed? By all means, said Socrates; let us consider this point also. For that seed must be thrown from the hand you know, I suppose? Yes, for I have seen it, said I. — But, said he, some can throw it evenly, but some cannot. This then, said I, requires practice, as *in the case of harp-players* the hand does, that it may be able to *obey the mind.* Certainly, said he. — And suppose, said he, some ground is lighter, and some heavier? — What do you mean, said I, do you call that lighter which is weaker,

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and that heavier which is stronger?—That is what I mean, said he; and I ask whether you *would give* an equal [quantity of] seed *to each land;* or if not, *to which you would give* most? I think, said he, that one ought *to add* [1] the greatest quantity of water *to the strongest wine,* and to *put on the strongest man* the heaviest load, if a load must be borne; and if any men are to be fed, I should *billet* [2] the greatest number *on those* most able to support them. — But you must tell me, said I, whether the weak land becomes stronger if any one *puts more corn into it,* as beasts of burden do, if any one *gives them* more food?

[1] To add (by pouring), ἐπιχέω. [2] To billet on, προστάσσω.

Exercise 198.

And perhaps some one *may say to me,* Are you not ashamed then, O Socrates, to have indulged in such practices as those, owing to which you are now in danger of being put to death? And I should *answer him* with a just answer, saying, You are mistaken [1], O man, if you think a man ought to take into account [2] the risk of living or dying, which is of small importance, and not to consider that alone when he does anything, whether he is doing what is just or unjust, the actions of a good or of a bad man. For by your argument, those of the demigods who died at Troy must have been worthless [3] men, both the rest and even the son of Thetis, who despised danger so much in comparison of enduring any thing disgraceful, that when his mother, who was a Goddess, *told him, when he was eager* [4] to slay Hector, that if he avenged the death of Patroclus, his companion, and slew Hector, he himself would perish, for that death *was prepared for him* as soon as Hector was dead; he, hearing this, despised both danger and death, but fearing much more to live as [5] a coward, and not to *avenge his friends,* said that he was willing to die as soon as he *had inflicted* punishment *on his enemy,* rather than to remain as an object of ridicule [6] to the army.

[1] I am mistaken, οὐ καλῶς λέγω. [2] To take into account, ὑπολογίζομαι. [3] Worthless, φαῦλος. [4] To be eager, προθυμέομαι. [5] As = being. [6] An object of ridicule, καταγέλαστος.

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Exercise 199.

Perhaps now such a statement as this will proceed from these men, that it will be the beginning of hostilities against Philip, if you reject the peace made by those who went as ambassadors; but if this be true, I know not where I could find a heavier thing to accuse this man of. For if he who spent much money, in order to obtain the peace, has now become so great and formidable, that, forgetting your oaths and the principles of justice, you consider only in what you can *gratify Philip*, what could be an adequate punishment for those to suffer who are the causes of this? Not but what a beginning of a friendship *advantageous to you* will more probably arise from this; and this, I think I can prove. For you ought to know this, that Philip does not despise your city, O Athenians; nor is it because he thinks you less powerful than the Thebans that he has chosen them instead of you; but he has been taught by these men and has heard from them, as I formerly *said to you* in the public assembly, and no one *contradicted me*, that the populace is the most unsettled [1] and unstable [2] thing of all, being moved about, however it may chance, like the changeable [3] breeze on the sea; one comes and another departs, and *no one cares* for the commonwealth, nor thinks of it.

[1 2 3] Unsettled, unstable, changeable, *ἀστάθμητος, ἀσύνθετος, ἀκατάστατος.*

Exercise 200.

I then, said he, am prepared to *obey the laws*, but that I may not through ignorance transgress the law in any respect without knowing it, I wish to know this clearly from you, whether it is because you think that the art of speaking is conversant with [1] those things which are said correctly, or with those things which are not said correctly, that you bid me abstain from it? For if it be so with those things which are said correctly, it is plain that I must abstain from speaking correctly; but if with those which are said incorrectly, it is plain that I must attempt to speak correctly. And Charicles *being angry*

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with him said, Since, O Socrates, you do not understand, we *enjoin you* this, which is more intelligible, not *to converse* at all *with the young men.* And Socrates said, Therefore, that it may not be doubtful whether I am doing anything else than what *has been commanded me, define for me* up to how many years [of age] I must consider men as young. And Charicles said, As long as *it is not lawful for them* to go to the council, as not being yet wise; and do not *you converse with any* under[2] thirty years [of age]. And if, said he, I am buying any thing, if a man under thirty years of age sells it, may I not ask at what price he sells it? You may ask such things, said Charicles.

[1] To be conversant with, εἰμὶ σὺν. [2] Under = younger than.

Exercise 201.

Adopting these opinions, and educating the younger men in these habits, they showed those who warred against the enemy in Asia to be such valiant men, that no one of either poets or sophists was ever able to speak of the actions *done by them* as highly as they deserved[1]; and I *make great allowance*[2] *for them,* for it is as difficult to praise those who surpass the virtues of others, as those who have never performed any good action. For *in the case of the one* there are no deeds to speak of; and for the others there are no expressions adequate. For how can any words be *commensurate with* [*the virtues of*] *such men,* who were so far superior to those who made the expedition against Troy, that the one spent ten years about a single city, and the others in a short time subdued the power of the whole of Asia, and not only saved their own countries, but also delivered the whole of Greece. And from what labours or dangers would they have shrunk[3], in order to gain glory while alive, who, even for the sake of glory which they were to enjoy after they were dead[4], were willing to encounter death. I think indeed that some one of the Gods excited this war from admiration at their virtue, in order that, as they were such men in their nature, they might not be unknown, nor terminate their lives without glory, but that they might

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be thought worthy of *the same honours with those* who were born of the Gods, and called Demigods. For they *gave up* their lives *to the necessities* imposed on them by nature, and created an everlasting recollection of their virtue.

[1] As highly as one deserves, ἀξίως. [2] To make allowance, συγγνώμην ἔχω. [3] To shrink from, ἀφίσταμαι. [4] After one is dead = having died.

Exercise 202.

Recollecting which things we have a right to be indignant at the present state of affairs, and to regret the time of our own supremacy, and to *blame the Lacedæmonians*, because in the beginning they engaged in the war as if they wished to deliver the Greeks; but in the end they betrayed so many of them, and caused the Ionians to revolt from our city, from which they had emigrated, and by which they had often been saved, and *delivered* them up to the *barbarians*, whose country they are occupying against their will [1], and with whom they are uninterruptedly [2] at war. And then they were indignant that we claimed to rule over some places according to law; but now — though they are in such a state of slavery they do not regard them at all, though *it is not sufficient for them* now to have tribute exacted [3] from them, and to see their citadels occupied by their enemies, — but in addition to the common calamities of their nation, they are worse treated even in their persons [4] than slaves are among us who have been bought with money. For no one of us ill treats his servants so much as they punish free men. And the greatest evil of all is, when they are compelled to *join them in expeditions* in defence of [5] their own slavery, and to *make war against those* who are endeavouring to deliver them, and to endure dangers in which, if they be defeated they will immediately be utterly destroyed, and if they succeed they will be still more slaves for all future time.

[1] Against one's will, ἄκων. [2] To be uninterruptedly . . . , οὐ παύομαι, c. part. [3] To have tribute exacted from one, δασμολογέομαι. [4] Person, σῶμα. [5] In defence of, ὑπέρ.

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Exercise 203.

And whom can we think the cause of all this but the Lacedæmonians, who, though they have so much power, permit those who have become their allies to be so ill-treated, and the barbarian to *acquire* dominion *for himself by the strength* of the Greeks. And formerly they used to drive out tyrants, and to *assist the people.* But now they are so changed that they make war upon free constitutions[1], and assist in establishing despotisms.[2] They destroyed the city of the Mantineans while peace subsisted, and they *are cooperating* now *with the barbarian* who governs Asia, so that he may have the widest possible dominion. And yet how can it be otherwise than absurd for those who formerly had the lead[3] in Greece to establish one man as the master of so many men, whose very number it is not easy to ascertain, and not to allow even the very greatest cities to be their own masters,[4] but either to compel them to become slaves, or else to involve them in the greatest calamities; and the most terrible thing of all is, when one sees those who claim to have the supremacy making expeditions every day against the Greeks, and making an alliance for ever with the barbarians.

[1] A free constitution, πολιτεία. [2] A despotism, μοναρχία.
[3] To have the lead, προΐσταμαι. [4] One's own master, αὐτὸς αὑτοῦ κύριος.

Exercise 204.

Let this then be settled as said and decided in this manner, that we must entrust nothing connected with government *to those* of the citizens who are ignorant of these things, and we must *reproach them* as ignorant men, even if they be very skilful in arguing, and practised in all things which are clever, and in all things connected with quickness of apprehension[1]; and those who are in the opposite condition to them we must address as wise men, (if, as the proverb goes, they neither know their letters nor how to swim,) and we *must give them* offices as wise men. For how, my friends, without harmony[2] can there be the slightest appearance of wisdom? Therefore

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none but the most beautiful and greatest harmony may justly be called the greatest wisdom, of which he who lives according to reason is a partaker, and he who fails in it is a destroyer of his house, and in no respect a saviour of the state; but, on the contrary, he will appear ignorant of every particular of these things. Let these things then, as we said just now, be said and laid down in this manner.

[1] Quickness of apprehension, *τάχος ψύχης.* [2] Harmony, *συμφωνία.*

Exercise 205.

And how can it be otherwise than right to *strive* to the very last *against* those who endeavour to enslave not only those who live near them, but even those who are distant. And those who in confidence of their strength *invade*[2] *their neighbours*, as the Athenians are now doing, are accustomed to make expeditions more fearlessly against those who are quiet, and who defend themselves only in their own country; but they are less ready to *meet those* who *come forward*[2] *to meet them* beyond their borders, and who, if occasion serve, begin the war. And we ourselves have experience of this fact with regard to these men. For by conquering them at Coronea when they occupied our land, while we were divided[3] by faction, we gave great security to Bœotia till now; and remembering these things, those of us who are older ought to *resemble our former actions*, and those who are younger, being the sons of fathers who then approved themselves valiant men, ought to endeavour not to disgrace their hereditary[4] virtues. But *trusting to God*, whose temple they have profanely fortified and occupied, that he will be on our side, and *to the sacrifices* which appear *propitious to us*, we should *go to meet* them, and show them that they may obtain indeed what they want when they invade those who do not defend themselves; but that, if *they attack men to whom it is* a principle always to assert the freedom of their own land *by battle*, and not to enslave the country of others unjustly, they will not escape from them without a struggle.[5]

[1] To invade, *ἔρχομαι.* [2] To go forward to meet, *προαπαντάω.* [3] To be divided by faction, *στασιάζω.* [4] Hereditary (of qualities), *προσήκων.* [5] Without a struggle, *ἀναγώνιστος.*

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Exercise 206.

And two of the Argives, men of the greatest authority, watched them on their road; and having *joined*[1] *them*, *came to a conference with them*, wishing the Bœotians to *become allies to them*, as the Corinthians were. For they thought, if this succeeded, they would be easily able to make either peace or war, as they chose, with the Lacedæmonians, and with any one else with whom it might be necessary. And this *pleased the ambassadors* of the Bœotians when they heard it. For it so happened that the Argives were begging that very thing of them which their friends at Lacedæmon had *charged*[2] *them* to procure. And the men from Argos, when they saw that they received their proposals, said they would send ambassadors to Bœotia, and so departed. And the Bœotians returning home *related to the magistrates* the news from Lacedæmon, and also the proposals of the Argives who had *joined them*. And the matter *pleased the magistrates;* and they were the more eager about it, because it *happened to them* that both their friends among the Lacedæmonians and also the Argives desired the same thing.

[1] To join, *συγγίγνομαι*. [2] To charge, *ἐπιστέλλω*.

Exercise 207.

But Tissaphernes, recollecting how the army of Cyrus had *fought against him*, and thinking that all the Greeks were *like them*, would not fight; but, sending to Dercyllidas, said that he wished to come to *a conference with him*. And Dercyllidas, taking with him the best looking[1] of the cavalry and infantry which he had with him, advanced towards the messengers, and said, "But I was prepared to fight, as you see. Since, however, he wishes to come to a conference, I do not object; but if it is to be so, we must both give and receive pledges and hostages." So this was done, and *the next day* they came to the place agreed upon, and it *seemed good to them to* ask of one another on what conditions they would make peace. Dercyllidas said, "If the king would leave the Grecian

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cities independent." But Tissaphernes and Pharnabazus said, "If the Greek army would depart from the king's country, and the Lacedæmonian governors from the cities." And having *said this to one another*, they made a truce, until what had been said could be reported by Dercyllidas to Lacedæmon, and by Tissaphernes to the king. And while these things were being done in Asia by Dercyllidas, *the Lacedæmonians* at the same time having been long *indignant with the Eleans*, because they had made an alliance with the Athenians, *resolved* to chastise them: so, sending ambassadors to Elis, they say that it *seems just to the magistrates* of the Lacedæmonians that they should allow the neighbouring cities to be independent.

[1] The best looking, *οἱ κράτιστοι τὰ εἴδη.*

Exercise 208.

And the Eleans, having answered that they would not do so, for that they had taken those cities in war, the Ephori ordered an expedition against them. And Agis, *going with an army* through Achaia, entered Elis near Larissa. But when his army was barely entered into the enemy's country, an earthquake took place; and Agis thinking it an omen from the Gods[1], departed again out of the country and dismissed his army. And on this the Eleans became much bolder, and sent embassies to all the cities which they knew to be *hostile to the Lacedæmonians. And at the end of the year* the Ephori again order an expedition against Elis, and all the rest of the allies *joined Agis in his expedition*, and so did the Athenians. And when Agis had entered Elis, immediately the Lepreatæ revolted from the Eleans and *came over to him.* And after this, proceeding to Olympia, he *sacrificed to Jupiter* Olympius; and no one any longer tried to prevent him. And having sacrificed, he proceeded towards the city, laying waste the country with fire and sword[2]; and carried off much cattle and many slaves out of the country, so that many others of the Arcadians and Achæans hearing of it, willingly joined in the expedition, and shared in the booty.

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[1] An omen from the Gods, θεῖον. [2] To lay waste with fire and sword, κάω καὶ κόπτω.

Transitive verbs govern an accusative case. The accusative case is used in Greek nearly in the same way as in Latin, and also in the case (as is not uncommon in Greek) where, instead of one verb, which would govern an accusative case, such as εὐεργετέω, a verb and adverb are used, e.g. εὖ ποιέω, the person benefited is still put in the accusative case. Also the accusative case is used with passive and intransitive verbs, and with adjectives to represent the object acted upon, the part affected, &c. Some verbs also, as in Latin, govern a double accusative; especially verbs of *asking, teaching, concealing, doing a thing to a person*, &c. Nouns signifying duration of time are put in the accusative case; also the accusative is used in Greek before an infinitive, as in Latin, as has been said before. See Arnold, c. 80–82.

Exercise 209.

And when Agis, retiring again, *had crossed the Alpheus*, leaving a garrison in Epitalius, near the Alpheus, and Lysippus as its commander, he dismissed his army, and he himself returned home. And *the rest of the summer*, and *all the subsequent winter*, the country of the Eleans was ravaged and plundered by Lysippus and his troops. But the next summer Thrasydæus, sending to Lacedæmon, consented to *destroy the walls*, and to leave Cyllene and the other cities independent; but the Eleans claimed *to keep Epeus*, a city between Heræa and Macistus; for they said that they had bought the whole district from those who formerly *occupied the city* for thirty talents, and that they had *paid the money*. But the Lacedæmonians, thinking that it was not more just to buy a thing, compelling the owners to sell it, than to take it by force from those who were weaker, compelled them to *emancipate that* too: but they did not remove[1] them from the office of protecting the temple of Olympian Jupiter, though it was not an ancient privilege[2] of the Eleans, thinking that those who

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claimed it in opposition to them were boors, and not fit to preside over so important a charge.

[1] To remove, ἀπελαύνω. [2] An ancient privilege, ἀρχαῖον.

Exercise 210.

Therefore the Lacedæmonians, *admiring this poet*, or perhaps thinking this of themselves both in public and private, *pray with a prayer* very like this on every occasion, *entreating the Gods* to *give* them *good things* for good purposes; and no one ever hears them pray for anything more than this; accordingly up to the present time they have been inferior in prosperity to no nation. And if it has happened to them not to *be fortunate in every thing*, still it has not so happened on account of their prayer; but it is in the power of the Gods either to grant what any one *prays for*, or to give the contrary to it. And I wish to *mention another* thing to you, *which I* formerly *heard* from some older men, that, when there was enmity between the Athenians and Lacedæmonians, it always happened to our city, whenever there was a battle either by land or by sea, to be unfortunate, and never to be able to conquer, and that the Athenians, being indignant at this, and being perplexed to know by what contrivance they could *procure a removal* of their existing misfortunes, took counsel, and decided that it was best to *send ambassadors* to [Jupiter] Ammon, and to *ask him for advice*; and besides that to *make this inquiry of him*, why the Gods gave victory to the Lacedæmonians more than to them, since we, said they, both solemnise the most splendid sacrifices of [all] the Greeks, and have adorned their temples with offerings such as no other people have, and have performed most expensive and splendid processions in their honour every year, and have contributed them more money than all the rest of the Greeks put together.[2]

[1] To make inquiry besides, ἐπερωτάω. [2] All put together, οἱ σύμπαντες.

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Exercise 211.

And I should not so zealously invite you to the war, if I did not see that peace, arising from the measures which I propose, will be honourable and lasting; but that if it proceeds from measures which some recommend, it will not only be disgraceful, but will not even exist *for any long time;* for if we settle [1] all the Helots in our own neighbourhood, and overlook the increase of this city, who does not know that we shall continually be, *during our whole life,* in trouble and danger? So that they who argue with reference to safety are, without perceiving it [2], making us a peace *for a few days,* but preparing us a war to last for ever. And I have spoken these words, not saying that it is necessary for us to do this, or that there is no other safety in the present state of our affairs, but wishing to encourage your spirits to think that we ought to bear these calamities, and much worse than these, before we make such agreements concerning Messene as they bid us.

[1] To settle (other people) in our neighbourhood, near us, *παρακατοικίζομαι.* [2] To do without perceiving it, *λανθάνω ἑμαυτὸν ποιῶν.*

Exercise 212.

Come then, said he, since you also agree [1] in this, let us leave with the beasts and with the waggons those who are most fit to march with them. And let Gobryas command them, and show them the way. For he knows the road, and he is *competent in other respects.* And let us march with those horses and men who are in the best condition [2], taking with us provisions for three days; and the lighter and cheaper we load ourselves, so much the better shall we breakfast, and dine, and sleep *the ensuing days.* And now, said he, let us march in this fashion. First of all do you, O Chirisophus, lead the Cuirassiers, since the road is level and wide, having all the captains in front. And let each company go in single file [3], as in that way we shall march both most quickly and most safely. And on this account I wish the Cuirassiers to go first, because

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that is the heaviest part of the army. And if the heaviest division leads the way, it is plain that those who march more rapidly will follow with ease; but when the division which moves quickest leads during the night, it is not strange if the army becomes scattered.

[1] I also agree, *συνδοκεῖ μοι.* [2] In good condition, *δυνατὸς.*
[3] In single file, *ἐφ' ἑνὸς.*

Exercise 213.

And yet that also saves men from death, when they fall into circumstances where there is need of this knowledge. But if this appears to you unimportant, I will tell you of a more important science, namely, that of the pilot [1], which saves lives and property from extreme danger, as well as oratory [2], and is unassuming [3] and orderly, and does not behave arrogantly [4], as if it did anything marvellous; but if it brings a man safely [5] from Ægina to this place, it *demands* [6] *of him*, I suppose, *a couple of oboli;* or if it brings him from Egypt or from Pontus, and, extending its services, brings both him and his children, and money and wives safely, and puts them on shore [7], it *exacts of him two drachmas*, and the man who possesses this skill, and who has done this, lands and walks about by the sea in modest guise. For, I suppose, he knows how to calculate that it is uncertain *whom* of his fellow-voyagers he has *benefited* by not allowing them to be drowned; or *whom* he has *injured*, knowing that he has *landed them in no respect better* than they were when they embarked, whether *in body* or *mind.* He calculates therefore that if any one of them *was afflicted as to his body* with great and incurable diseases, and was not drowned, he is unfortunate that he did not die, and has been *in no respect* benefited by him.

[1] The science of a pilot, *ἡ κυβερνητικὴ.* [2] Oratory, *ἡ ῥητορικὴ.*
[3] Unassuming, *προσεσταλμένος.* [4] To behave arrogantly, *σεμνύνομαι.* [5] To bring safely, *σώζω.* [6] To demand (money), *πράσσομαι.* [7] To put on shore, *ἀποβιβάζω, ἐκβιβάζω.*

Exercise 214.

When therefore news [1] of what had been done was brought to the Piræus to me, I went to the field, and there

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I no longer find them; but seeing the things which had been brought out of the house, and the state the old woman was in [2], and hearing from my wife what had taken place, coming to Theophemus the next day, early in the morning in the city, having witnesses with me, I desired him first to receive the fine, and to follow me to the bank; and then to cure the woman whom they had beaten, and to bring any physician they chose. And when I said this, and insisted on it, they *abused* [3] *me* greatly, and Theophemus would scarcely follow me, making delays, and saying that he wished to bring some witnesses also himself; but he said this out of artifice, in order that delays might arise. When then, O judges, though I gave them notice [4] to heal the woman whom they had beaten, and to bring a physician, he paid no attention to me. I myself brought in a physician, whom I had employed *for many years*, who cured her, and I showed him the state in which she was, bringing witnesses.

[1] News is brought of=it is reported, to report, ἀπαγγέλλω.
[2] In what state a person is, ὡς διάκειται, ὡς ἔχει. [3] To abuse, κακὰ εἶπον. [4] To give notice, ἐπαγγέλλω.

Exercise 215.

And it was evening, and the officers commanded the men to march as soon as they had eaten; and having bound the guide, they deliver him to them. And they arrange if they take the hill, to guard the place *that night*, and at dawn to give the signal by the trumpet, and that then those who were above should proceed against the men who occupied the visible passage [1], and that the others should force their way out, and aid them as quickly as they could. Having agreed on this, some marched out, *in number* about two thousand; and there was heavy rain; and Xenophon with the rearguard [2] led them towards the visible passage, in order that the enemy might fix their attention on that road, and that those who were passing by might escape notice as far as possible. And when the rearguard reached the ravine, *which* it was necessary *to cross* before they *ascended the hill*, then the barbarians rolled down huge stones upon them, which dashing against

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the rocks fell among the men as if they had been hurled from slings.

[1] A passage (out), ἔκβασις. [2] The rearguard, οἱ ὀπισθοφύλακες.

Exercise 216.

And first let us consider the affairs of the Lacedæmonians; for they, being the leaders of the Greeks, (though it is not long since [they became so,]) both by land and sea, underwent such a change after they *were defeated in the battle* which took place at Leuctra, that they were deprived of the supremacy among the Greeks, and lost men from among themselves, who preferred to die rather than to live, after being defeated by those whose masters [1] they formerly were. And besides this, I have seen all the Peloponnesians who formerly followed them against others, now in company with the Thebans invading their land, against whom they were compelled to fight, not in the country for the sake of the crops, but in the middle of the city in front of their very senate house [2], for their wives and children; running a danger in which, if they had not been successful [3], they would have been utterly destroyed, and in which, though they were victorious, they are in *no respect* the more delivered from their evils; but they are warred against by those who inhabit all the country round about, and they are distrusted by all the Peloponnesians, and they are hated by the main body [4] of the Greeks, and they are plundered night and day by their own servants, and they are always in dissension of some sort or other. For when the enemy cease *to do them* harm [5], they themselves put to death the most respectable and wealthy of their citizens; and when they are doing it they rejoice as no other people do when slaying their enemies.

[1] To be masters of, δεσπόζω. [2] The senate-house, τὸ ἀρχεῖον.
[3] To be successful in, κατορθόω. [4] The main body, τὸ πλῆθος.
[5] To do harm to, κακῶς ποιέω.

Exercise 217.

For just consider, if you transgress the laws *in this way*, and if you err *in any of these respects*, what *good* you *will do yourself* or your friends. For that your

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friends also will be in danger of being banished, and of being deprived of their country, or of losing their property, is almost evident; and if you yourself go to any of the neighbouring cities, to Thebes or to Megara, for both of those cities are governed by good laws [1], you will go as an enemy to their constitution, and those who are in authority in those cities will look suspiciously at [2] you, thinking you a corrupter of the laws, and you will establish the credit of the judges, so that they shall appear to have *given sentence* [3] justly. For whoever is a corrupter of the laws, he may well seem to be a corrupter of young and foolish men. Will you then flee from the cities which are governed by good laws, and from those men who are the best regulated? [4] And if you should do this, would you deserve to live? Or will you betake yourself to them, and if so, what will you say without being ashamed? [5] Will you say what you said here, that virtue and justice are things of the greatest value to men? or will you leave those places and go to Thessaly, where there is the greatest want of order and propriety [6], and where perhaps they will gladly hear from you in how comic a manner you escaped out of prison, and in what dress or cloak, changing entirely your usual appearance.

[1] To be governed by good laws, εὐνομέομαι. [2] To look suspiciously at, ὑποβλέπομαι. [3] To give (sentence), δικάζω (δίκην). [4] Well regulated, κόσμιος. [5] Not to be ashamed, ἀναισχυντέω. [6] Want of propriety, ἀκολασία.

Exercise 218.

And I marvel at the boldness of my brother, and at his willingness to swear on behalf of his mother, that he well knew that she had not done this. For how can any one know the truth about a matter at which he himself was not present? For those who plot murder against their relations do not, I suppose, contrive it, and prepare it before witnesses, but as secretly as they can, and so that no man may know it. And those who are plotted against know nothing about it, till they are already involved in the evil, and know the destruction in which they are placed. But then, if they are able to, and if they have time [1] before they die, they summon their friends and relations, and

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testify to them, and tell them by whom they are murdered, and charge them to avenge them who are so ill treated; as my father charged me while a child, when he was *sick with his last miserable sickness.* And if they cannot do this, they *write writings*, and summon their servants as witnesses, and show them by whom they are murdered. And he, while I was still a child, showed me these things, and gave me this charge, O judges, and [gave it] not to his servants. I have therefore related it to you, and done my part to avenge the dead, and to uphold the law; but the rest belongs to you, to consider what is due to both, and to *decide* [2] *what is just.*

[1] To have time (so as to do a thing before something else happens), φθάνω πρίν, c. infin. [2] To decide (judicially), δικάζω.

Exercise 219.

There are men who are disinclined to eloquence, and who blame those who study philosophy, and say that they apply themselves to these studies, not for the sake of virtue, but for the sake of gain. I should be glad, therefore, to ask those who feel thus, why they blame those who desire to speak well, but praise those who wish to act rightly. For if men's gains vex them, we shall find that more and greater gain arises from deeds than from words. And, secondly, it is absurd if they are ignorant of this, that *we are pious in the matters* which concern the Gods, and practise justice, and study the other virtues, not that we may have less than others, but that we may pass our lives with as many good things as possible. So that they ought not to find fault with actions, by means of which a man may make money in accordance with virtue; but they should blame those men rather who err in their actions, or who deceive men with words, and employ them unjustly. And I marvel at those who have this opinion, why they do not also *abuse*[1] *riches* and strength and courage. For if they are disinclined towards[2] eloquence, because of those who misuse it and try to deceive, they ought also to find fault with all other good qualities. For some of those who are possessed of them also are seen to err in the use of them, and to *do harm to many* by means of them.

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[1] To abuse, κακῶς λέγω. [2] To be disinclined towards, δυσκόλως ἔχω, χαλεπῶς ἔχω πρός.

Exercise 220.

And the most important of these matters he said that the Gods had reserved for themselves, as there was nothing certain to men. For that he who planted a field well was not certain who should enjoy the fruit of it; nor did he who built a house handsomely know who would live in it; nor is it certain to a general whether it will be for his advantage to be a general; or to a politician whether it is good for him to govern the state; nor is it even clear to him who has married a beautiful woman, in order to be happy, whether he will not be grieved on account of her; nor to him who acquires high connections[1] in the city is it quite certain that by their means he will not be driven from the city. But he used to think those men mad who said that none of these things pertained to the Deity, but that they all depended on human wisdom; and that those too were mad who betook themselves to divination to ascertain what the Gods enabled men to decide by learning. As if any one were to ask whether it were better to take into a carriage a man who knew how to drive, or who did not know how; or whether it were better to take into a ship one who knew how to steer, or who did not; and those who asked of the Gods information about matters which they might know by counting or measuring or weighing, he thought were acting profanely. And he said, that what the Gods had enabled men to do by learning, they ought to learn; but that what is not clear to men, *that they may ask of the Gods* by means of divination; for that the Gods signify that to those to whom they are propitious. And he himself was always visible; for, early in the morning, he used to go to the promenades and the schools, and at midday he was to be seen there, and the *rest of the day* he was always wherever he was likely to meet most people; and he was generally talking, and any one who chose might[2] listen to him.

[1] A connection, person connected with one by marriage, κηδεστής.
[2] I may, ἐξεστί μοι.

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Exercise 221.

I have been indignant indeed at many of the accusations brought against me, but especially when he accused me of being a traitor; for if these charges were true I must seem brutal and void of natural affection[1] in *my soul*, and liable to the imputation of[2] many other faults. Now of my life and of my daily habits I consider you yourselves are competent judges; but those things which are not so visible to the many, but yet in good men are of the greatest importance, those things I will produce for you to see, so that you may understand what hostages I left behind me when I went on the embassy to Macedonia. You, O Demosthenes, have invented these charges against me, but I will relate truly how I was brought up. Here is my father Atrometus, almost the oldest of all the citizens, for he has now lived *ninety-four years*, and it happened to him while he was young, before he lost his property in the war, to serve in the army; and when he was banished by the Thirty, to serve in Asia, and to be eminent in [encountering] dangers, and to be *by birth* of the tribe which shares the same altars with the Eteobutadæ, from which tribe the priestess of Minerva Polias is always taken; and he aided in restoring[3] the democracy, as I said before.

[1] Void of natural affection, ἄστοργος. [2] Liable to the imputation of, ἔνοχος, c. dat. [3] To aid in restoring, συγκατάγω.

Exercise 222.

But, said he, O Socrates, farming is not so difficult to learn as other arts, in which those who study them are worn out before they can earn the value of their own subsistence. But by seeing those at work on some branches of it, and by hearing about other points, you may soon understand it, so as to be able even to *teach it to another* if you wish. And I think, said he, that, even without being aware of it, you have learnt something of it; for other workmen conceal some way or other the most important parts of the art which each professes. But of

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farmers, he who plants best would be most pleased if some one saw him; and, in the same manner, he who sows best. And if you *were to ask him about the things* which have been done well, nothing has been done which *he would conceal from you.* So that agriculture, O Socrates, seems to make those who practise it very *liberal in their minds.* Indeed, said I, your preface is good, and not calculated to[1] turn away your hearer from inquiring into the matter; but do you, since it is a becoming thing to learn, explain it to me further. For it is not discreditable to you to *teach me easy things,* but rather disgraceful to me not to understand them, especially since they are useful.

[1] Calculated to, *οἷος.*

Exercise 223.

Jupiter, and Neptune, and Pluto divided the empire when they had received it from their father. Now this law with reference to men existed in the time of Saturn, and it always has existed, and prevails still among the Gods, that those[1] of men who have gone through life justly and piously, when they die depart to the islands of the blessed, and there dwell in all happiness, out of the reach of evil; and that those who have lived unjustly and impiously depart to the prison of retribution and punishment, which they call Tartarus. Now the judges of these men, in the time of Saturn, and even lately, since Jupiter had the dominion, were living men, and judged them while alive on the day when they were to die; and consequently the judgments were unfairly given. So Pluto and the managers coming from the blessed islands told Jupiter that men came to them from all quarters who were quite undeserving. So Jupiter said, But I will put a stop to this being the case; for at present sentences are given unjustly; for those who are judged are judged while disguised as it were; for many who have wicked souls are clothed *with handsome bodies,* and *noble families* and *riches,* and when the trial comes many come as witnesses for them testifying that they have lived righteously; and the judges are bewildered by them; they themselves also

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judging while clothed in the same way, and having, as veils [2] before their minds, *their eyes, and ears, and their whole body.*

[1] Those of men=he who, singular. [2] To have before one as a veil, προκαλύπτομαι, pass.

A FEW EXERCISES ON ALL THE PRECEDING RULES.

Exercise 224.

I think, O Gorgias, that you have had experience of many discussions, and that you have seen in them such circumstances take place as this, that the disputants are unable to consider calmly the matters they endeavour to discuss, laying down definitions agreed upon by both parties, and being instructed [1] by and instructing one another, and when they have done so to terminate the discussion; but if they have a doubt concerning any point, and if the one says that the other is not arguing correctly, or not arguing clearly, the other gets angry, and thinks that he says so for envy of him, and because he prefers indulging [2] his love of quarrelling to examining the subject [3] of discussion. And some at last break up the conference most discreditably, being abused, and saying and having [4] said to them such things of one another that those who are present are ashamed even of themselves for having condescended to become the pupils of such men.

[1] To be instructed, μανθάνω. [2] To love quarrelling, to indulge the love of quarrelling, φιλονεικέω. [3] The subject, τὸ προκείμενον. [4] To have said to one, ἀκούω.

Exercise 225.

And on this account you my friend, if you are wise, will take care, and so will every man who is anxious about preserving his renown, never to be disliked by any man

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who is a poet; for poets have great influence on men's reputation, whichever be the way in which they treat them, whether praising or condemning them. And in this respect Minos committed a great error, when he made war upon this city, in which there is much wisdom of other sorts, and especially poets of all sorts, both of other poetry and also of tragedy. But tragedy is an ancient thing here, not having begun, as some think, from Thespis or from Phrynichus; but, if you investigate the matter, you will find it to have been a very ancient invention of this city. But tragedy is of all poetry that which most delights the people [1], and entices the mind.[2] And in it we have pourtrayed Minos, and so have avenged ourselves for that tribute which he compelled us to pay. Minos therefore made a blunder in being at enmity with us; through which he got a worse reputation [3] than he deserved. For that he was a good man and an excellent ruler of the people, as I said before, this is the greatest proof, that his laws are unchanged, as being the laws of a man who had well discovered the truth with regard to the administration of a state.

[1] Delighting the people, δημοτερπὴς. [2] Enticing the mind, ψυχαγωγὸς. [3] Of bad reputation, κακόδοξος.

Exercise 226.

But, O Hippias, said he, are you not aware that I do without ceasing [1] explain what I think just. What then, said Hippias, is it that you say? If I do not show it by my words, said he, at least I do by my actions; and do not actions appear to you more trustworthy than words? Very much, said he; for many who say what is just do what is unjust; but no one who does what is just can be unjust. — Have you ever then known [2] me either bearing false witness, or laying false informations [3], or causing dissensions between my friends or in the republic? I never did, says he. — Well then, do you not consider the abstaining from unjust actions to be justice? It is evident, said he, O Socrates, that you are even now endeavouring to avoid the exposition [4] of your opinion what that is which you consider justice; for you are not saying what

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just men do, but what they do not do. — But I thought, said Socrates, that the not being willing to commit injustice was a sufficient proof of justice. But if you do not think so, then consider whether this pleases you more. For I say that what is lawful is just. — Do you mean, O Socrates, that what is lawful and just are the same thing? I do, said he; but I do not understand exactly what you call lawful, or what you call just. — Do you recognise, said he, the laws of the city? I do, said he. — And what do you think those are? said he. Those, said he, which the citizens have made, agreeing on what men ought to do, and what they ought to avoid.

[1] To do without ceasing, *οὐ παύομαι ποιῶν.* [2] To know (i. e. perceive) *αἰσθάνομαι.* [3] To lay a false information, *συκοφαντέω.* [4] To expound, *ἀποδείκνυμαι.*

Exercise 227.

And he disapproved of studying geometry so far as to devote time to diagrams difficult to be understood; for what the use of them was he said he did not see; and yet he was not unlearned in these matters; but he said that these things were enough to consume a man's whole life, and that they hindered him from many useful studies. But he advised his friends to become skilful in astronomy, to the extent of [1] knowing the period of the night, and of a month, and of a year, for the sake of journeys and voyages and watches; and these things, he said, were easy to learn from pilots, and from many other men whose business it was to understand these matters. But from learning astronomy to the extent of distinguishing between all things whose revolutions are not the same, and of knowing the planets and wandering stars, and their distances from the earth, and their periods of revolution, and from spending all their time [2] in investigating the causes of these things, he earnestly dissuaded men. For he said he saw no advantage in these things either, though he himself was not uninstructed in them; but he said that they also were enough to occupy a man's whole life, and to turn him from other useful pursuits.

[1] To the extent of, *μέχρι*, c. gen. [2] To spend all one's time, *κατατρίβομαι.*

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Exercise 228.

And with this intention they sailed away to Naxus to pass the winter there. But the Rhodians, having buried their dead, convened an assembly of the people, and Protagoras the son of Hermippus, a man inferior to no one as to his wisdom in other respects, and also being of great experience in war, and eminent for his valour, came forward and encouraged them, and bade them not to despond at what had happened; for that it was not owing to any want of courage that they had been defeated, but that their want of discipline had injured them; and that in truth they had not been so inferior[1] as might have been expected, when raw journeymen, so to say, were opposed to the first warriors in Greece. And he said that both the number of their generals had been a great injury to them, (for they had fifteen generals,) and also the disorderly irregularity[2] of their troops. But if they had a few skilful generals, and if during the winter they prepared a numerous heavy-armed infantry[3], providing with arms those who had not got them, and teaching them order and obedience to their commanders, then he said they would in all probability[4] defeat their enemies; since they had already plenty of courage, and then good discipline would be added to them.

[1] To be inferior to, λείπομαι. [2] Irregularity, ἀναρχία. [3] The heavy-armed infantry, τὸ ὁπλιτικὸν. [4] In all probability, κατὰ τὸ εἰκὸς.

Exercise 229.

And this carried with it a specious appearance[1] to most men, because they who were going to reform the state were also to be the governors of it afterwards. But the people and the council still assembled, and deliberated about nothing except what the conspirators approved of. And all who spoke were of that body[2], and whatever was to be said was considered by them beforehand.[3] And none of the rest contradicted them, seeing that the conspiracy was a numerous one. And if any one did contradict them, he immediately died by some convenient accident; nor was there any inquiry made into who had done

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the deed; nor, if any one was suspected, was there any trial or conviction. But the people kept quiet, and was in such a state of alarm, that he who suffered no injury thought his safety was gain, even if he had been quite silent. And thinking the conspiracy more numerous than it was in reality, they were cowed in their minds; and they were unable to find out the real extent of it, because of the magnitude of the city, and their want of knowledge[4] of one another.

[1] To carry a specious appearance = to be specious, specious, εὐπρεπὴς. [2] That body = they. [3] To be considered beforehand, προσκέπτομαι. [4] Want of knowledge, ἀγνωσία.

Exercise 230.

Now these things no one in his senses would venture to deny. And I think that if any one were to think fit to give his opinion concerning the expedition into Asia, he would use such arguments[1] of encouragement as this; that it had happened to all who had undertaken to make war upon the king to become illustrious from having been[2] inglorious, and rich from having been poor, and from having been powerless [to become] masters of large territory and of many cities. But I will not encourage you by such topics, but by referring[3] to those who seem to have been unfortunate, — I mean those who formed part of the expedition of Cyrus and Clearchus. For it is allowed that they defeated in battle the whole power of the king as much as if they had fought with their wives; and that owing to the rashness of Cyrus they met with misfortunes after they appeared to have everything in their own power.[4] For he being overjoyed, and pursuing far in advance of all the rest, became entangled in the middle of the enemy, and so was slain.

[1] Arguments of encouragement, παράκλησις. [2] From having been = ἐκ. [3] by, by referring to., ἐκ. [4] To have in one's power, εἰμὶ ἐγκρατὴς, c. gen.

Exercise 231.

And though such a disaster had befallen them, yet so much did the king despise the troops which he had with

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him, that having invited Clearchus and the other generals to come to a conference, and having promised to give them great presents, and to give the rest of the soldiers their full pay, and so to send them home again; having seduced them with such hopes, and given them the most solemn pledges which are in use in that country, he took them and slew them, and preferred rather to sin against the Gods than to fight with these soldiers, desolate as they were.[1] So that what argument of encouragement can be more honourable and trustworthy than this? For it seems that they too would have subdued the king's power, if it had not been for Cyrus. And it is not difficult for you to guard against the misfortunes that happened then; and it is easy to provide an army greatly superior to that which subdued his power. So much, then, for this topic; and I think that after this I ought to speak about the means of carrying on the war which you will have, and which they already possess. What is most important of all, you will have the Greeks well affected towards you, if you abide by what you have agreed on concerning these matters; and they will have them for their greatest enemies. And you will be able readily to enlist as many soldiers as ever you please; for such is the state of Greece, that it is easy to collect a more numerous and a better army from the roving bands, than from those who are living in the cities.

[1] Desolate as I am, ἔρημος ὢν.

Exercise 232.

For Homer says, that though the Trojans offered many hecatombs to the Gods, yet that they would not accept their sacrifices, for that Troy and the Trojans were hateful to them; so that it was not worth their while to sacrifice and to offer gifts to no purpose, since they were hated by the Gods. For the nature of the Gods is not, I suppose, such as to be led away by bribes like a worthless usurer: and we, too, indulge but a simple hope when we hope to get the better of the Lacedæmonians by this means. For it would be a terrible thing if the Gods have regard to our gifts and our sacrifices, and not to the soul of man,

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whether he be religious and just. Much more, I conceive, do they consider that, than those expensive processions and sacrifices, which there is nothing to hinder wicked men and impious cities from celebrating every year if they please. The Gods, therefore, as beings not accessible to bribery, despise all these things. Both among the Gods and among all men who have sense, therefore, wisdom and justice appear to be honoured above all things; and wise and just men are no others than they who know what they ought both to do and to say towards both Gods and men.

Exercise 233.

When, therefore, the dead come before their judge, those from Asia coming before Rhadamanthus, Rhadamanthus having stopped them, beholds the soul of each man, not knowing whose it is, but often taking the soul of the great king or of any other king or prince, he sees nothing sound in it, but finds it branded and full of the scars of perjury and injustice, which the actions of the man while living have imprinted in the soul, and he finds everything crooked through falsehood and insolence, and nothing straight, because the man has been brought up without truth, and he sees the soul, owing to its power and luxury and insolence and the intemperance of its actions, full of irregularity and deformity. And seeing this, he dismisses it unhonoured to the prison where, when it arrives, it will endure its appropriate sufferings; and every one who is under chastisement, if he be rightly chastised by another, ought either to become better and be profited by his sufferings, or else he ought to be an example to the rest, that others, seeing him suffer what he is suffering, may, through fear, become better. But those who are punished by Gods and men, and who are profited by being punished, are those in whose case the sins which they have committed may be cured; and by means of pain and suffering they derive benefit both here and in hell; for by no other means is it possible for them to be relieved of their wickedness.

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Exercise 234.

But it seems to me, O Athenians, that you would be right to do[1] the very contrary to this, if you are anxious for what is best for the common weal. For who of you does not know that the fact of those who commit offences not being punished is the cause of many such things happening, but that the fact of every one, as he is detected[2] suffering the chastisement as he ought, would be the cause of no one being insolent for the future. If, therefore, it is desirable for you to turn the rest away from error, you must chastise this man for these actions, and so much the more as they are more numerous and important; but if you wish to encourage him and all men in such actions, you must let him pass.[3] But since he appears to have done the things of which I accuse him, and to have done them with insolence, it behoves you now, O judges, to consider the laws; for you have sworn to decide according to them, and consider how much greater anger and punishment the law thinks they deserve[4] who err deliberately and through insolence than those who err in any other manner. For first of all the laws about damages (to begin with them), enjoin that a man shall pay double damage if he have done the injury intentionally, but single damage if unintentionally,—and rightly; for in every case he who has been ill treated has a right to receive recompence; but the law does not impose equal punishment on the doer of the injury, whether he has done it intentionally or unintentionally.

[1] You would be right to do = you would rightly do. [2] Every one as he is detected, *ὁ ἀεὶ ληφθεὶς*. [3] One must let pass (take no notice of), *ἐατέον*. [4] To think a person deserves, *ἀξιόω*, c. acc. pers. gen. rei.

Exercise 235.

Now some have an assertion ready, that there were men among us in the times of our ancestors who did many services to the state, and yet claimed no such reward as this, but were contented with an inscription on the Hermæ[1]; and perhaps the inscription will be read to you.

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But I think, O Athenians, that this assertion is in many respects one which it is expedient for the city should be advanced, and besides is not just. For if any one says that they were unworthy to be honoured, let him say who is worthy, if no one of those who lived formerly, nor any of those who have lived since, has been so. And if he says no one was, then I should hate the city, if in all time no one has ever existed in it deserving to be well treated. And if, confessing that they were good men, he says they received nothing, then he is accusing the city of being ungrateful. But this is not the case, nor nearly the case. But when a person perversely misapplies words to things which have no connection with them, he makes you appear unworthy. But what the truth is, and what is just for a man to say, I will tell you. There were, O Athenians, many good men of former times, and then, too, the city used to honour the good ; but the honours so paid and all other things were then in accordance with[2] the customs of those times, and are now in accordance with the customs of the present age.

[1] Hermæ, i. e. statues of Mercury, Ἑρμαῖ, οἱ. [2] In accordance with, ἐπί.

Exercise 236.

And when it was day, Gobryas arrived with his cavalry, and led the way. But Cyrus, as a commander should, did not only give his attention to [the fact of] advancing, but also, as he advanced, he was considering whether in any way it was possible to make the enemy weaker and himself stronger. So summoning Hyrcanius and Gobryas, for he thought that they were the best acquainted with what he wished to learn, he said, I think my friends that, if I deliberate with you as faithful councillors concerning this war, I shall not do wrong; for I see that you are bound to consider even more than I, how to prevent the Assyrian from getting the better of us. For to me, if I fail in this matter there is perhaps another resource; but to you, if he prevail, I see that every thing will be lost from that moment. For he is hostile to me, not because he hates me, but because he thinks it in-

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expedient for himself that we should become great; and on this account he makes war on me; but you he hates, and thinks he has been injured by you.

Exercise 237.

And after him Xenophon an Athenian spoke. At present, O Timesitheus, as you see, we have no other good thing left, except our arms and our valour; and while we have our arms we think we can avail ourselves of our valour: but if we were to give them up [we think] we should deprive ourselves of our lives also. Think not, therefore, that we will abandon the only good things we have got. Rather with them we will fight you for your good things. But Timesitheus hearing this laughed, and said; But you, my young man, seem a philosopher, and you say what seems indeed reasonable; but you are but foolish if you think that your valour can get the better of the power of the king. But it was said that there were some who were inclined to yield, and who said that they had been faithful to Cyrus, and that they would now be useful to the king, if he were willing to be a friend to them, and whether he chose to employ them for any other purpose, or to send them on the expedition against Egypt, which they would willingly help him to subdue. And at this time Clearchus came up, and asked if they had given any answer yet.

Exercise 238.

I do consider, said he, and I will explain to you how the matter stands; for it is a divine power which moves you, like the stone which people call the magnet; for this stone not only draws iron rings, but it even implants in the rings a power so that they are able to do the same that the stone itself does, and draw other rings, so that sometimes a very long chain of pieces of iron [1] and rings is connected together piece by piece [2]; and this power is derived to all those pieces from that stone. And so too the muse makes men inspired, and from these men who are inspired a chain of other men in ecstacy [3] depends.

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For all the poets of epic poems who are good, compose all these fine poems, not because they are skilful in an art, but because they are inspired and posesssed, and the lyric poets who are good act in the same manner; as those who are celebrating the rites of Cybele [4], dance while they are not in their senses, so too do the lyric poets [5] compose these fine lyric poems while they are not in their senses [6], but when they have stepped into harmony and rhythm they are frenzy-stricken [7], and as the Bacchæ, while possessed and not in their senses, draw from the rivers honey and milk, so too does the soul of the lyric poets while it is possessed do what they themselves say.

[1] A piece of iron, *σίδηρος*. [2] Piece by piece, *ἐξ ἀλλήλων*. [3] To be in ecstasy, *ἐνθουσιάζω*. [4] To celebrate the rites of Cybele, *κορυβαντιάω*. [5] A lyric poet, *μελοποιὸς*. [6] In one's senses, *ἔμφρων*. [7] To be frenzy-stricken, *βακχεύω*.

Exercise 239.

We have then now gone through nearly all the questions as to how a man ought to live with respect to his parents, and the state, and his friends and relations; but the next thing for us to consider is, how a man ought to regulate his conduct with respect to his own affairs, in order to pass his life in the most proper manner. Now truth is the cause of all good among the Gods, and of all good among men; and he who is to be happy and fortunate must from the very beginning be possessed of that, in order that he may be true, and may live so for as long a time as possible. For such an one is trustworthy; but he by whom deliberate falsehood is practised is not trustworthy; and every one who is not trustworthy is friendless and foolish; and becoming detected as time advances, by the time he arrives at old age he has prepared for himself utter desolation for the end of his life; so that whether his companions and children are living or not his life is almost equally solitary. And he who does no wrong himself is to be honoured; but he who does not permit the wicked to do wrong is deserving of double the honour that he is; for he is equivalent to many men as a defence against them, by pointing out to the rulers the iniquity of others. But he who to the best of

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his power cooperates [1] with the rulers in chastising the wicked, let him be called a great man in the city, and a perfect man, and one pre-eminent in virtue.

[1] To co-operate in punishing, *συγκολάζω*.

Exercise 240.

Some of you, perhaps, wonder that I who, all the rest of my life, have abided by the laws of the city as no one else of my fellows has, should now undergo such a change as to put myself forward, though a young man, to give my advice on matters concerning which my elders hesitate to speak. But if any one of those who are accustomed to speak among you had spoken now in a manner worthy of the city, I should have kept quiet; but seeing some furthering by their speech [1] the commands which the enemy lay upon us, and others opposing them far from vigorously, and others wholly silent, I have risen to state what I think concerning these matters, thinking it a shameful thing for me to maintain my condition as a private citizen, and so to allow the city to come to votes unworthy of itself. But I think even if concerning other matters such as I ought to be silent, yet that concerning the question whether we shall go to war or not, we may fairly give our advice, who will share the greater part of the danger, especially since we also equally know what is necessary. For if it were proved that the older men know what is best in every matter, and that the younger men cannot judge rightly of even a single matter, then it would be right to debar us from the privilege of assisting in your councils.[2] But since we do not differ from one another in our power of giving good advice according to our years, but according to our nature and the attention we have paid to the subject, why should you not try both ages, that it may be in your power to choose the most advantageous advice out of all the things that are said to you.

[1] To further by one's speech, *συναγορεύω*. [2] To assist in council, *συμβουλεύω*.

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Exercise 241.

Seeing you, O Nicocles, honouring the tomb of your father, not only by the number and beauty of your offerings, but also with dances and music, and gymnastic games, and besides that, with contests of horses and of triremes, and omitting no magnificence of that sort, I have thought that Evagoras, if there is any sense in the dead of the things which are done here, would favourably receive this offering also, and would rejoice at seeing your respect for him and your liberality, but would feel more gratitude to any one who was able to dilate in a worthy manner on his pursuits, and on the dangers which were encountered by him, than to any one else. For we shall find that ambitious and high-souled men do not only wish to be praised in return for such exploits, but even voluntarily prefer dying to living, and are more anxious [1] about their glory than their life, and are ready to do any thing in order to leave behind an everlasting recollection of themselves. Now great expense effects none of these things, but is only a proof of wealth; and those who are employed on the music and in the other contests display some their vigour and some their skill, and make themselves more honoured; but if a speech should honourably enumerate his exploits, that will render the virtue of Evagoras memorable for ever [2] among all men.

[1] To be anxious, *σπουδάζω*. [2] Memorable for ever, *ἀείμνηστος*.

Exercise 242.

It is right, therefore, for men to praise those who in their own time have been good men; so that, while those who are able to set off the exploits of others, addressing their speech to men who know the truth, employ truth concerning them, the young men may become more inclined to rivalry in virtue, knowing that they will be praised more than they, if they show themselves superior to them. But now who would not despond when he sees the men who lived at the time of the Trojan war [1] and in those ages celebrated in song [2], and made the subject of

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tragedies[3], but knows beforehand that he himself, even if he exceed the virtue of those men, will never be thought worthy of such praises? And the cause of this is envy, in which this good alone exists, that it is the greatest evil to its possessors. For some are so perverse[4] by nature[5] that they will more willingly hear those men praised, of whom they know not whether they ever really existed, than those from whom they themselves have received benefits. However, those who have sense must not be slaves to those who are so wrong-headed[6], but they must disregard such men as those, and accustom the rest to hear of men about whom it is right to speak, especially since we know that all improvements, both in arts and in everything else, have taken place, not by means of men who were content with things as they were[7], but by means of those who reformed things, and who would always venture to change whatever did not go on[8] well.

[1] The Trojan war, *τὰ Τρωικὰ*. [2] To celebrate in song, *ὑμνέω*. [3] To be made the subject of a tragedy, *τραγῳδέομαι*. [4] Perverse, *δύσκολος*. [5] To be by nature, *φύομαι*, perf. *πέφυκα*. [6] To be wrong-headed, *κακῶς φρονέω*. [7] Things as they are, *τὰ καθεστῶτα*. [8] To go on, *ἔχω*.

Exercise 243.

They, therefore, marched on; but Dercyllidas, when he found that he must remain, sending to Pharnabazus, asked him whether he chose to have a truce, as he had had through the winter, or war? And Pharnabazus choosing the truce, he, leaving the cities which were friendly to him in peace, crosses the Hellespont into Europe, and marching through Thrace which was friendly to him, and having been entertained by Seuthes, arrives at the Chersonese, which he heard had eleven or twelve cities, and was a most fertile and excellent country, but oppressed, as it was said, by the Thracians. He then measured the Isthmus, and finding it thirty-seven furlongs across, he did not neglect it, but, having first sacrificed, he fortified it, distributing the ground in shares among his troops, and promising to give rewards to those who should first complete their part of the wall, and to the

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rest as each should seem worthy, and so, having begun in the spring, he completed the wall before autumn, and he enclosed within the wall eleven cities and many harbours, and much excellent arable land, and much land planted with trees, and much excellent pasture for all sorts of cattle.

Exercise 244.

Therefore if we class those who are temperate in all these matters among the men who are fit to govern[1], we must class those who are unable so to act among those who not even claim to govern. He agreed in this. Well then, since you know the classification[2] of each body, have you ever considered in which of these classes you can justly place yourself? I have, said he, and I am far from placing myself in the class of those who are desirous of ruling. And indeed it appears to me a sign of a thoroughly foolish man, that, since it is a very serious business to provide what is necessary for himself, this should not be enough for him, but that he should add the charge of providing what they want for all the other citizens; and while many things which he is desirous of are wanting to himself, yet, as presiding over the city, if he does not accomplish all that the city desires, he is liable to punishment for this. What else is this but exceeding folly?

[1] Fit to govern, ἀρχικὸς. [2] Classification, τάξις.

Exercise 245.

For cities think they have a right to use their rulers as I use my servants. For I expect my servants to provide me with all necessaries in abundance, but to touch none of them themselves. And the cities think that it is the duty of their rulers to provide as many good things as possible for them, but to abstain from them all themselves. I therefore consider those who wish to undertake the charge of weighty affairs as men fit to rule; but I class myself among those who wish to live in the easiest and pleasantest manner. And Socrates said, Shall we then consider this, whether those who rule or those who are

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ruled live more pleasantly. By all means, said he;—first, then, of the nations which we are acquainted with in Asia, the Persians rule, and the Syrians and Phrygians and Lydians are ruled; and in Europe the Scythians rule, and the Mœotæ are ruled; which now of those do you think live most pleasantly? Or of the Greeks, of whom you yourself are one, which seem to you to live most pleasantly, the rulers or the ruled?—But, said Aristippus, I do not class myself as a slave; but there seems to be a road between these two, which I attempt to travel by, the road of neither rule nor slavery, but of freedom, which, above all things, leads to happiness.

Exercise 246.

But, said the accuser, Critias and Alcibiades having been pupils of Socrates, did the city great injury. For Critias, as one of the oligarchy, was of all men the most covetous and violent. And Alcibiades, of all those who favoured the democracy, was the most intemperate and insolent and violent. But, if they did any injury to the city, I will not defend them; but I will relate how their acquaintance with Socrates arose. For these two men were by nature the most ambitious of all the Athenians, desirous that every thing should be done by their means, and that they themselves should become the most illustrious of all the citizens. And they knew that Socrates lived in the most contented manner on the smallest means, and that he was most temperate with regard to all pleasures, and that he could by his arguments turn all those who conversed with him whichever way he chose. They then seeing this, and being such men as I have said, does any one think that it was from a desire to imitate the life of Socrates, and the temperance which he practised, that they coveted his society; or because they thought that, if they associated with him, they would become most learned and able to say and to do whatever they wished?

Exercise 247.

For I think that if God were to offer them the choice, either to live as they saw Socrates living, or to die, they

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would choose to die rather. And their objects were evident from what they did; for, as soon as they thought that they were superior to their companions, they left Socrates, and applied themselves to politics, for the sake of which they had originally sought Socrates. But perhaps some one will say to this, that Socrates ought not to have taught his pupils politics before he taught them self-control.[1] And I have no objection[2] to make to this. But I see that all those who teach anything show to their pupils the way in which they themselves do what they teach, and urge them on by addresses. And so I know that Socrates showed himself to his pupils to be an honourable and virtuous man, and that he discoursed most admirably concerning virtue and all other human affairs. And I know too that they behaved with moderation as long as they were with Socrates, not fearing lest they should be fined or beaten by Socrates, but thinking that at that time it was the best thing which they could do. And perhaps many of those who say that they study philosophy will say that a just man can never become unjust; nor a moderate man insolent; nor of any other matters which can be learned can he who has learned them ever become ignorant. But I do not think so concerning these things; for I see that, as those who do not practise their bodies cannot perform the actions of the body; so also those who do not practise the soul, cannot perform the actions of the soul; for they can neither do what they ought, nor abstain from what they ought.

[1] To practise self-control, *σωφρονέω*. [2] To make objection, *ἀντιλέγω*.

Exercise 248.

And they, when all these preparations had been fully made, seizing the opportunity of a night which was stormy with rain and wind, and which at the same time was moonless, sallied forth. And they led the way who had been the causes of the attempt. And first of all they crossed the fosse which surrounded the town, and then they approached the wall of the enemy, having escaped the notice of the sentinels, who could not see them because of the darkness, and who could not hear them as the wind

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roared and prevented the sound of their footsteps as they marched from being heard. And they marched at some distance from[1] one another, in order that their arms might not make any noise by striking against one another; and they were lightly armed, for the sake of speed and safety; and thus they approached the battlements: and those marched first who carried the ladders which they applied[2] to the walls; and then twelve light-armed soldiers mounted the ladders, armed only with a short sword and breast-plate, whom Phrynichus, the son of Midias, commanded; and he was the first to mount the walls.

[1] At a distance from, διεχὼν, c. gen. [2] To apply, προστίθημι.

Exercise 249.

But the next day Phrynichus, a general of the Athenians, arrives with assistance from Naupactus, with twelve ships and five hundred infantry of the Messenians; and he proposed a reconciliation between the nobles and the people, and persuaded them to agree with one another, and to bring the ten most guilty men to trial; (but they fled;) and to allow the rest to dwell quietly in the city, making a truce with one another and with the Athenians, on the condition of thinking the friends and enemies of the one friends and enemies of the other. And he, having arranged these matters, was going to sail away; but the chiefs of the democratic party[1] persuade him to leave them five of his ships, so that the opposite party might be the less able to alter anything, and promise to man an equal number of their own ships to send with him. And he agreed; and they select the crews of the ships wholly from their adversaries; but they, fearing that they should be sent to Athens, take refuge in the temple of the Dioscuri. But Phrynichus endeavoured to persuade them to leave the temple, and tried to comfort them; but as he could not convince them, the democratic party, arming themselves on this pretext, would have slain all of them whom they could meet with, if Phrynichus had not hindered them.

[1] The democratic party, ὁ δῆμος.

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Exercise 250.

You see, then, that it is not safe to take without consideration everything that is offered you, nor to pray to become anything by becoming which it is possible for you to be injured or to lose your life. And we could mention many men who having desired supreme power, and having been very anxious to procure it for themselves, as if they would thus gain some great advantage, on account of that supreme power have been plotted against and deprived of their lives. And you see some of our own citizens (for we do not mention these things as what we have heard from others, but as what we have known ourselves,) who desiring military command [1], and having obtained it, are either now exiles from this city, or have been put to death; and those of them who seem to have fared best have not only passed through many dangers and labours in their commands; but when they have returned home they find themselves forced to endure no less a siege at the hands of informers than they endured from the enemy, so that some of them would wish rather never to have had a command than to have had one.

[1] Military command, *στρατηγία*.

Exercise 251.

If now these dangers and labours tended to their advantage, there would be some reason why they might be willing to endure them; but the case is wholly different. And in the same way with respect to children; you will find some people praying that children may be born to them, and when they are born [you will find] that the parents are often brought into great distress and grief. For some, because their children are wicked, pass their whole lives in sorrow; and others, if their children are good, are afflicted sometimes by being deprived of them, and are reduced to [1] such a state of unhappiness that they, no less than the others, wish that the children had remained unborn. And yet, though these and many similar things are so very notorious, it is rare to find any one who will

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either abstain from what is offered him, or, if he be sure to[2] obtain a thing by means of prayer, will desist from praying for it. And most men will neither abstain from absolute power[3] if offered them, nor from military command, nor from many other things which when obtained injure the possessor more than they benefit him; far from it, they would rather pray that they should have them, if they have them not already. But when they have had them a short time they repent, and recall the prayer[4] which originally they offered.

[1] To be reduced to, *καθίσταμαι εἰς*. [2] To be sure to, to be about to, *μέλλω*. [3] Absolute power, *τυραννὶς*. [4] To recall a prayer, *ἀνεύχομαι*.

Exercise 252.

After these things some people advised us to make peace. We complied; we sent ambassadors; they brought hither men who had authority to make peace. Does any one blame Æschines for this? Does any one say that he did wrong, either in proposing peace or in conducting hither those who would make peace with us? No one. Then there is no necessity for him to say anything about the procuring peace for the city, for he was not the cause of it. If then any one were to ask me, what do you mean to say, and from what point do you commence your accusations? I accuse him, O men of Athens, that when you were deliberating, not whether peace was to be made or not, for that had already been decided, but concerning the conditions on which it was to be made, he opposed[1] those who spoke justly, and agreed with him who had been bribed, and who made his proposals[2] for the sake of earning his bribe; and after that, when he had been appointed to administer the oaths, he did not the least thing of what you had enjoined, and he ruined those of the allies who had come off safe from the war, and he told such numerous and great falsehoods as no other man ever did either before or since.[3]

[1] To oppose (by speeches), *ἀντεῖπον*. [2] To make proposals (proposing a decree, &c.), *γράφω*. [3] Since, *ὕστερον*.

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Exercise 253.

And their misfortunes proved how great had been their virtue. For after their ships had been destroyed at the Hellespont either by the misconduct of their commander or by the will of the Gods, and when that calamity had happened which was most ruinous both to us who suffered it, and also to the rest of the Greeks, it was soon seen that the power of this city was the salvation of Greece. For when others obtained the supremacy [1], then they who had before not ventured on the sea at all, now fought by sea and defeated the Greeks, and they enslave the cities of the Greeks, and establish tyrants in them; so that it was natural for Greece to lament at this tomb, and to bewail those who here lie dead, seeing the freedom of the Greeks buried in the same grave [2] with their valour. Greece was, indeed, unfortunate in being deprived of these men, but the king of Asia was fortunate when others obtained the supremacy; for slavery encompassed the one as soon as she was deprived of these men, but the other began to conceive hopes of executing the designs of his ancestors as soon as others bore sway in Europe. And thus far I have been led on to lament these men on behalf of all Greece; but it is right also that all men should both in public and in private ever remember those men, who, without the compulsion of the laws, but only under the influence of their own noble natures, rivalled the ancient virtues of their ancestors in encountering new dangers, and preferred death with freedom to life with slavery.

[1] To obtain the supremacy, *ἡγεμὼν γίγνομαι.* [2] To be buried in the same grave with, *συγκαταθάπτομαι.*

Exercise 254.

This day again they bivouacked in the villages in the plain by the side of the river Centrites, about two plethra [1] in width, which separates Armenia from the territory of the Carduchi; and the Greeks rested there; but the river is distant from the mountains of the Carduchi about six

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or seven furlongs. There then they remained very gladly, remembering their past troubles. For they had passed the seven days, during which they had been marching through the territory of the Carduchi, in continual battle, and had suffered more distress than all which they had endured from the king and Tissaphernes. Having now, therefore, escaped these evils they gladly rested. But at dawn they see cavalry armed on the other side of the river, as if intending to hinder them from crossing; and infantry arrayed on the banks above the cavalry, as if intending to hinder them from entering Armenia. And the banks on which these troops were stationed extended three or four furlongs from the river. And there was an artificial road leading beyond, along which the Greeks wished to proceed. But when they attempted to ford the river the water rose above their breasts; and the river was rough with large slippery stones; so they retraced their steps, and encamped again by the side of the river; but then they saw many of the Carduchi collected in arms on the mountain where they themselves had been the previous night. And then great despondency seized the Greeks, seeing the difficulty of passing[2] the river, and seeing those who intended to[3] prevent them from crossing it, and seeing the Carduchi ready to attack them in the rear as they crossed. So they remained all this day and night in great perplexity.

[1] Of two plethra, *δίπλεθρος*. [2] Difficulty of passing, *δυσπορία*.
[3] Intending to, ready to, sign of fut. part.

Exercise 255.

And the name of the river is Cocytus, as the poets call it. Now these rivers being such when the dead are arrived at the place to which the deity conducts each of them, first of all they are judged as to who have lived well and piously, and who have not; and they who seem to have lived in a middling manner, going to Acheron, and mounting on carriages which are there for them, on them they arrive at the lake, and there they dwell, and are purified, and suffer punishment for their offences; if any of them have committed any offences, and they receive honour for

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their good deeds, each according to his deserts. And they who appear to be incurable because of the magnitude of their crimes, having committed either many great sacrileges[1], or many unjust and lawless murders, or any other atrocities of this sort, those their befitting fate casts down to Tartarus, whence they never escape. But those who seem to have committed crimes, curable indeed, but still great, such as those who have in anger done any violence to their father or mother, but yet have repented and lived religiously the rest of their lives; or men who have in any manner become homicides, those must needs fall into Tartarus; but when they have fallen into it, and been there a year, the wave casts them out again; the homicides by the stream of the Cocytus; but the insulters of their father[2] or mother[3] by Puriphlegethon.

[1] Sacrilege, *ἱεροσυλία*. [2] An insulter of one's father, *πατραλοίας*.
[3] An insulter of one's mother, *μητραλοίας*.

Exercise 256.

And when being borne on these streams they come to the lake Acherusias, there they cry out and invoke, some those whom they have slain, and others those whom they have insulted, and having called them they address them as suppliants[1], and entreat them to suffer them to enter into the lake, and to receive them; and, if they persuade them, they come forth and are released from their sufferings[2]; but if not, they are borne again into Tartarus, and from thence again into the rivers, and they do not cease to suffer those evils until they persuade those whom they have injured, for this sentence was passed[3] upon them by the judges. But they who appear to have lived in an eminently pious manner, these are they who are delivered and released from these places on earth as if from prisons, but who proceed above to a pure abode, and who dwell above the earth, and of these men, those who have sufficiently purified themselves by philosophy, live for all future time utterly without bodies, and proceed to habitations still more beautiful than these, which it is neither easy to explain, nor is there sufficient time at present; but on account of those things which we have now said,

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it is right to use all pains to practise virtue and wisdom during life; for the prize is noble, and the hope great.

[1] To address as a suppliant, *ἱκετεύω*. [2] Sufferings, *κακὰ*.
[3] To pass (a sentence), *τάσσω*.

EXERCISE 257.

And at this time ambassadors arrive from Sinope, fearing for the city of the Cotyoritæ (for it belonged to them, and produced them revenue), and for the land, because they heard that it was being ravaged. And coming to the camp, they said (but Hecatonymus, who was accounted an able man to speak, was then spokesman[1]), "The city of the Sinopians, O soldiers, has sent us to praise you, because you being Greeks have defeated barbarians; and in the next place to congratulate[2] you that you are here, having come safe off[3], as we hear, through many formidable difficulties. And we entreat you, since we also are Greeks, that we may receive good at your hands, who are Greeks as well as we, but no evil; for neither have we at any time set the example[4] by doing any injury to you. But these Cotyoritæ are our colonists, and we entrusted this country to them, having taken it from barbarians. On which account they pay us a settled tribute, and so do the Cerasuntians and Trapezuntians, in like manner. So that whatever injury you do to them, the city of the Sinopians thinks that it receives itself. But now we hear that you have entered into the city by force, and that some of you are dwelling in the houses, and are taking whatever you want from the land by violence and not by fair means.[5] Now this we do not think right; but if you persist in doing so, we must needs make allies for ourselves of Corylas and the Paphlagonians, and any others whom we may be able.

[1] To be spokesman, *προηγορέω*. [2] To congratulate, *συνήδομαι*, sine c. [3] To come safe off, *σώζομαι*. [4] To set the example (of doing), to be the first to do, *ὑπάρχω*. [5] To use fair means, *πείθω*.

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Exercise 258.

And let no one think that this praise applies to us who now govern the state, but quite the contrary; for such speeches are a panegyric of those who show themselves worthy of the virtue of their ancestors, but are an accusation of those who disgrace their noble blood[1] by their own sloth and cowardice, which we do now, for the truth must be spoken. For though the glory which our ancestors was so great, we have not preserved it, but we have fallen into folly and confusion, and a desire for what is evil. But if I were to pursue this topic so as fitly to accuse and find fault with our existing circumstances, I fear I should wander too far from my subject. But of these matters we have both spoken before, and we will speak again if we cannot persuade you to desist from committing these errors. But having spoken briefly concerning the matters about which I at the beginning purposed to speak, I will make room for[2] those who wish still to advise you in these matters. For if we still continue to manage the affairs of the city as we are now managing them, it is impossible but that[3] we shall deliberate and make war and live in the same way, and do and suffer nearly the same things which we do at present, and which we have done in the time that is past. But if we change our politics[4], it is plain that, as the affairs of our ancestors were, so also will be ours; for it is inevitable that, from the same politics, identical or similar results should always ensue. And we ought to set the most important of these side by side with each other, and so to deliberate which we ought to choose.

[1] Noble blood, *εὐγένεια.* [2] To make room for, *παραχωρέω.* [3] It is impossible but that, *οὐκ ἐστὶν ὅπως οὐ.* [4] Politics, *πολιτεία, πολιτεύματα.*

Exercise 259.

And first let us consider the Greeks and the barbarians, how they were affected towards the city as it was then managed, and how they are now towards us. For these

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nations contribute no little to our happiness when they are properly disposed towards us. The Greeks then so greatly trusted those who at that time governed the state[1], that most of them willingly committed themselves to the protection of the city; and the barbarians were so far from interfering unduly[2] in Grecian affairs that they neither approached these coasts with ships of war, nor descended with any army on this side of the river Halys, but kept quite quiet.[3] But now affairs have undergone such a revolution, that the former hate the city, and the latter despise us. And concerning the hatred of the Greeks, you have heard from the generals themselves; but how the king is disposed towards us, he has shown from the letters which she has sent. And besides this, by the good discipline that existed at that time, the citizens were trained to virtue; so that they never caused annoyance to one another; but, when any people invaded their country, they all fighting together easily defeated them; but we do the contrary; for we never cease for a single day giving trouble to one another, but we have so entirely neglected the affairs that relate to war that we do not venture to go even to reviews, if we are not to receive pay for it. And what is most important of all, then no one of the citizens was in need of any thing necessary, nor did any one disgrace the city by applying to strangers; but now those who are in want are more numerous than those who have enough. And we may well pardon such men, if they have no care for the common good, but are content with considering this—how they may subsist for the present day.

[1] To govern the state, πολιτεύομαι. [2] To interfere unduly, πολυπραγμονέω περὶ. [3] To keep quiet, ἡσυχίαν ἄγω.

Exercise 260.

There was once a time when Gods existed, but mortal races did not exist; but when the fated time of their birth arrived to mortals also, the Gods formed them within the earth, compounding them of earth, and fire, and other things, which can be mingled with fire and earth. But when they were about to bring them to light, they en-

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trusted to Prometheus and Epimetheus to equip them, and to distribute different faculties to each as was befitting. But Epimetheus begged of Prometheus that he himself might make the distribution, "and do you," said he, "overlook me while making the distribution." And thus he persuaded him, and makes the distribution.[1] And in making it, to some he gave strength without swiftness; and the weaker animals he adorned with speed; and some he armed, but to others he gave an unarmed nature, but provided them with some other contrivance for their safety; for to those of them which he clothed with smallness, he gave a winged flight, or else a habitation underground. And in the case of those which he expanded with a large size, them he saved by this very quality. And in this manner, equalising all other points, he made his distribution. And he contrived these things, taking great care that no race should be extinguished; but when he had provided them all with means of escape from mutual destruction[2], he then contrived them resources against the seasons, clothing them with thick hair and strong hides, sufficient to repel the winter, and able too to keep off the heat; and he took care that when they retired to rest every one should have an appropriate and natural bed; and under their feet he gave some hoofs, and some hair and solid and bloodless skins.

[1] To make a distribution, *νέμω*. [2] Mutual destruction, *ἀλληλοφθορία*.

Exercise 261.

After this he provided different food for different animals, for some grass from the earth, and for some fruits of trees, and for others roots; and there were some to whom he gave for food the eating of other animals; and to some he appointed a paucity of offspring[1], but to those that are destroyed by them abundance of offspring, providing preservation for their race. Epimetheus then, as he was not very wise, without perceiving it, expended all the faculties which he had upon the irrational animals. The last thing that was as yet unprovided by him was the race of men, and he was in doubt what he should do with[2] them; and while he is doubting, Prometheus comes to

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him to examine into his distribution, and he sees the other animals carefully provided with all things, but man naked and barefoot, without a bed and without arms. And now the fated day was at hand on which man was to go forth out of the earth into the light. So Prometheus, being overwhelmed with perplexity as to what preservation he could devise for man, steals the artistic wisdom of Vulcan and Minerva, together with fire; for without fire it was impossible that it should be possessed [3] by any one, or be useful to any one; and so this he gives to man. In this way, therefore, man became possessed of wisdom for his own subsistence; but political wisdom he had not, for that was with Jupiter; and it was not yet in the power of Prometheus to enter into the citadel which was the habitation of Jupiter.

[1] Paucity of offspring, ὀλιγογονία. [2] To do with, χράομαι.
[3] Possessed, κτητὸς.

Exercise 262.

But into the joint apartment of Minerva and Vulcan, where they used to study art [1], he did enter unperceivedly, and having stolen Vulcan's skill with fire [2], and the wisdom of Minerva, he gives them to man; and by means of these man has abundant means to provide himself [3] with subsistence. But, as it is said, punishment for his theft overtook Prometheus afterwards; but since man partook of the divine nature, he first, through his relationship with the Gods, alone of animals believed in the existence of [4] Gods, and endeavoured to erect altars and images of Gods. Then he used speech, and distinguished between the names of things, and invented houses, and clothes, and shoes, and beds, and discovered the means of procuring food from the earth. And men, being provided in this manner, dwelt originally dispersedly; but cities did not exist; therefore they were destroyed by beasts, because they were in every respect weaker than they; and their mechanical skill was a sufficient assistant in the matter of providing food for themselves, but was useless in war against the beasts, for they had not as yet political science, of which military science is a part. They sought,

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therefore, to assemble together, and to preserve themselves by founding cities. But when they were united they behaved with injustice to one another, inasmuch as they had not political science; so that again they were dispersed and slain.

[1] To study art, φιλοτεχνέω. [2] With fire, ἔμπυρος. [3] Abundant means to provide oneself with, εὐπορία. [4] To believe in the existence of, νομίζω.

Exercise 263.

Jupiter, therefore, fearing for our race that it would be utterly destroyed, sends Mercury to conduct Shame and Justice to men, that they might be ornaments to cities, and bonds of friendship, reconciling men to each other. Mercury then asks Jupiter in what way he was to give Justice and Shame to men. "Am I to distribute them in the same way as the arts have been distributed? and they have been distributed thus: one man having skill in medicine [1] is sufficient for many individuals, and so in the case of all the other workmen? Am I to give Justice and Shame to men in this manner, or am I to distribute them to all?" "To all," said Jupiter, "and let all men partake of them; for cities could not exist if only a few were acquainted with them as with other arts. And establish a law, by my authority, that it is right to put to death the man who is unable to partake of Shame and Justice, as being a pest to a state.

[1] Skill in medicine, ἰατρική.

Exercise 264.

But is not this evident, said he, that, through knowing themselves, men gain great advantages, and suffer many evils through not knowing themselves; for they who do know themselves, know what is advantageous to themselves; and distinguish what they can do from what they cannot; and doing what they know how to do, they procure what they have need of, and they are prosperous; and abstaining from what they do not understand, they

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are safe from failure[1], and they avoid the being unfortunate; and by this means, being able to test other men also, availing themselves of the experience of others, they procure good things for themselves, and guard against evils. But those who do not know themselves, but who are deceived in their idea of their own power, are so likewise with respect to the rest of mankind and to the rest of human affairs; and they neither know what they have need of, nor what they are doing, nor what means they are employing, but, erring in all these particulars, they both miss what is good, and become involved in misfortunes. And those who, knowing what they are doing, gain the objects at which they aim, are honoured and respected; and those who are like them gladly are intimate with[2] them; and those who fail in their objects wish such men to deliberate for their good, and set them before themselves, and place their hopes of good fortune on them; and on these accounts they love them above all men. But they who do not know what they are doing, but who choose ill, and who fail in what they attempt, are not only punished and injured, but also they lose credit[3] on these accounts, and become ridiculous and despised and dishonoured. And you see that of states, those which, being ignorant of their own power, make war on those which are more powerful, some are destroyed, and some, from having been free, become enslaved.

[1] Safe from failure, *ἀναμάρτητος*. [2] To be intimate with, *χράομαι*. [3] To lose credit, *ἀδοξέω*.

Exercise 265.

And here, now, the Athenians were in great confusion and perplexity, on account of which it is not easy to ascertain from any one how everything happened; for by day things are more clear, and yet, even then, those who are present scarcely know all that takes place, but each only knows what happens near himself; but in a battle[1] by night (and this was the only one between large armies that took place in this war) how could any one know with accuracy? For the moon was bright,

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and so they saw one another as men do by moonlight; that is, they could see the outline of the body, but they could not distinguish the face of a friend. And the soldiers of each side being very numerous were manœuvred in a very narrow space.[2] And of the Athenians some were already defeated, but others were advancing still unchecked in their original path. And, of the rest of the army, part had already ascended, and part were still ascending, so that they did not know which way they ought to march; and it was difficult to distinguish anything because of the noise; for the enemy and their allies, getting the better, were cheering one another on, making no small noise, it being impossible by night to make signals by any other means. And the Athenians were seeking each other, and took every one they met for enemies, even if they were friends (as was often the case, since many were already flying), and making frequent demands of the watchword, because there were no means of knowing one another by any other means, they caused much confusion among themselves, all asking at once, and also they made the watchword known to the enemy.

[1] A battle by night, *νυκτομαχία*. [2] A narrow space, *στενοχωρία*.

Exercise 266.

When, therefore, the city made peace, consider what each of us chose to do at that time, for from this you will know who it was who in everything co-operated with Philip, and who was labouring on your behalf, and seeking what was desirable for the city. I then moved [1] that the ambassadors should sail as rapidly as possible to whatever place they heard that Philip was in, and receive the oaths; but they would not agree to this, even when I made the motion. But what was the effect of[2] this, O Athenians? I will tell you. It was advantageous for Philip that as long a time as possible should elapse before the oaths were administered; but for you the time should have been as short as could be. Why? Because you, not only from the day on which you took the oaths, but from the day when you first hoped that peace would be made, abandoned all preparation for war;

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but he all this time was, above all, attending to that point, thinking, as indeed was the fact, that whatever places belonging to the city he could take before the oaths were administered, all those he should be able to retain firmly; for that no one would break the peace for the sake of them. And I, O Athenians, foreseeing and considering all this, propose this decree, that they should sail to whatever place Philip might be in, and should receive his oath as speedily as possible, in order that the oaths might be administered while the Thracians, your allies, still retained the districts which he was ravaging, and that he might not beforehand[3] take those advantageous posts, and so become lord of Thrace.

[1] To move, to make a motion, *γράφω*. [2] To be the effect of, *δύναμαι*. [3] To take beforehand, *προλαμβάνω*.

Exercise 267.

But no one ever either saw Socrates doing, or heard him saying anything wicked or impious; for he did not use to discourse concerning the nature of all things, as most of the others did, considering how that which is called by Sophists the world was produced, and by what necessity the things in heaven are moved; but he used to say that those who meditated on such matters were foolish. And first he used to ask, whether they proceeded to consider such matters because they thought that they understood all human affairs sufficiently? or whether they thought that they were doing right in neglecting human affairs and considering those of the Gods. And he marvelled at its not being evident to them that it is not possible for men to discover these things; since even those who pride themselves most on speaking well concerning these things do not all agree with one another; but contradict and are like madmen to one another. For of madmen some are not afraid of what is really formidable, while some are alarmed at things which are by no means terrible; and to some it does not seem wrong to speak or do anything before the multitude; but others think they ought not to mix with men at all; and some honour neither temple, nor altar, nor anything else that is divine; but others

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worship even stones, or any chance pieces of wood, or beasts. And so in the case of those who ponder on the nature of all things, some think that what exists [1] is one thing only; others think that it is infinite in number; and some think that all things are constantly in a state of motion; and others that they could never possibly be moved at all. And some think that all things have been created and are perishing; and others that nothing was ever created, or will ever perish.

[1] What exists, τὸ ὄν.

Exercise 268.

And he used to argue also in this way — "Those men who learn human arts think that they will be able to do what they learn to themselves, or to any one else to whom they choose." Do then those who study heavenly matters think in the same manner that, when they understand under what necessities everything takes place, they shall be able to produce, whenever they please, winds, and rain, and the seasons, and whatever else of such things they are in need of? or do they expect no such thing, but is it sufficient for them merely to know how all such things take place? These were his sentiments concerning those who busy themselves in such matters. But he himself always discussed human affairs alone; what was pious, what impious; what was honourable, what shameful; what was just, what unjust; what was wisdom, what madness; what was courage, what cowardice; what a state meant, and what a statesman; and such other matters; which, if a man knew, he considered he was a well-informed and good man; but those who did not understand them he thought might justly be considered little better than slaves. As to those matters, then, about which it was not notorious what he thought, it is not at all strange that concerning them the judges should decide erroneously [1]; but as to matters which all men knew, it is marvellous that they should not have understood them.

[1] To decide erroneously, παραγιγνώσκω.

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Exercise 269.

For this Nicostratus, O judges, being a neighbour of mine in the country, and being of the same age, had been intimate with[1] me a long time; but when my father died, and I was living at the farm where I now live, we were still more intimate with one another, because we were neighbours and of the same age. And as time advanced we became greatly attached to[2] one another, and I was so attached to him that he was disappointed[3] in nothing which he asked from me, and he in return was very serviceable to me in attending to and managing my affairs; and whenever I was abroad, either in the performance of public duties or for any other purpose on my private business, I used to leave him as the master of everything at my farm. So it happened to me to be sent as captain of a trireme round Peloponnesus, and from thence I was to conduct the ambassadors whom the people had appointed to Sicily. So I put to sea[4] in haste, and I send word to him that I myself had put to sea, and was not able to go home, that I might not delay the ambassadors. So I bade him take care of my affairs at home, and manage them as he had done at former times; and while I was abroad[5] three of his servants ran away from him from the farm, two of whom I had given him, and one whom he had procured himself; and I on my return being vexed at this mischance, send Deinon his brother after them, giving him three hundred drachms for his travelling expences.[6]

[1] To be intimate with, *γνωρίμως ἔχω πρὸς*. [2] To be attached to, *οἰκείως χράομαι, διάκειμαι πρὸς*. [3] To be disappointed, *ἀποτυγχάνω*. [4] To put to sea, *ἀνάγομαι*, mid. and pass.; a putting to sea, *ἀναγωγή*. [5] A being abroad, *ἀποδημία*. [6] Money for travelling expenses, *ἐφόδιον*.

Exercise 270.

We say then that a state which would be preserved long, and be prosperous as far as human power may avail, should distribute its honours rightly; and the right distribution of such things is when the good qualities of

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the mind are considered the first and most honourable things; and next the good and noble qualities of the body; and in the third place, those things which relate to property and riches. And if any lawgiver or state violates these rules, either advancing riches to the chief place, or giving to any of the inferior things the honour due to the highest, he does a thing which is neither right nor politic. And our consideration of the constitution of the Persians has induced us to speak more diffusely on this head; and we find that they have been very faulty in these points; and we consider that the cause is, that they, having taken away liberty from the people, and having introduced despotic power more than was right, have destroyed friendship and communion in the state. And this being destroyed, the rulers consult not for the advantage of those who are ruled and of the people, but for their own dominion; utterly destroying cities and friendly nations, if they think the smallest advantage will accrue to themselves; and hating all men bitterly and cruelly they themselves are hated in return. And when they are in such a state as to have need that the people should fight for them, then they find in them no eagerness so as to be willing to encounter danger and to fight for their sake; but though they have countless myriads of subjects, they find them all useless for war; and hiring others, as if they themselves were without men, they hope to be preserved by foreign and mercenary allies.

Exercise 271.

Now the desire of a sensible statesman is not what most people think; for they say that a good lawgiver ought to desire the city, for which he is making laws, being really well affected towards it, to be as great as possible and as rich as possible, possessing abundance of money[1], both gold and silver, and ruling both by land and sea over as many subject nations as possible. And they will add that he who makes laws in a good spirit ought to wish the state to be as virtuous and as happy as possible. And of these things some are possible, but some are not

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possible. But a man who is arranging a state may desire what is possible; but as to what is not possible he will not wish vain wishes, nor make useless attempts. For it is almost inevitable[2] that the same men who are happy should also be virtuous. This therefore he may wish; but that the same men should be very rich and virtuous is almost impossible; at least such as the vulgar call rich. For they call those rich who possess property worth the greatest amount of money, which even a wicked man may possess; and, if those men are rich, I will never agree with them that a rich man is really happy if he be not also a virtuous man. But for a man to be eminently virtuous and eminently rich is almost impossible. Why so? perhaps some one may say. Because, we should reply, gain acquired both by just and unjust means is twice as great as that acquired by just means alone; but the expenses of a man who is not ashamed to save sordidly are less by half than those of one who spends his means for all honourable purposes.

[1] Gold money, *χρύσιον*.

[2] It is inevitable, *ἀνάγκη*.

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SELECTIONS FROM ENGLISH AUTHORS

ADAPTED TO

THE FOREGOING RULES.

Exercise 272.

(Addison. Spectator, p. 535.)

The natural consequences of such reflections are these; that we should take care not to let our hopes run out into too great a length; that we should sufficiently weigh the objects of our hope, whether they be such as we may reasonably expect from them what they propose in their fruition, and whether they are such as we are pretty sure of attaining in case our life extend itself so far. If we hope for things which are at too great a distance from us, it is possible that we may be intercepted by death in our progress towards them. If we hope for things of which we have not thoroughly considered the value, our disappointment will be greater than our pleasure in the fruition of them. If we hope for what we are not likely to possess, we act and think in vain, and make life a greater dream and shadow than it really is. Many of the miseries and misfortunes of life proceed from our want of consideration in one or all of these particulars. Men of warm imaginations and towering thoughts are apt to overlook the goods of fortune which are near them for something that glitters in the sight at a distance, to neglect solid and substantial happiness for what is showy and superficial, and to contemn that good that lies within their reach for that which they are not capable of attaining.

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Exercise 273.

(Addison. Spectator, p. 580.)

It is very remarkable that this opinion of God's presence in heaven, whether discovered by the light of nature, or by a general tradition from our first parents, prevails among all the nations of the world whatsoever different notions they entertain of the Godhead. If you look into Homer, that is, the most ancient of Greek writers, you see the supreme power seated in the heavens, and encompassed with inferior Deities, among whom the Muses are represented as singing incessantly about his throne. Who does not here see the main strokes and outlines of this great truth we are speaking of? The same doctrine is shadowed out in many other heathen authors, though, at the same time, like several other revealed truths dashed and adulterated with a mixture of fables and human inventions. But to pass over the notions of the Greeks and Romans, those more enlightened parts of the pagan world, we find there is scarce a people among the late discovered nations who are not trained up in an opinion that heaven is the habitation of the divinity whom they worship.

Exercise 274.

(Addison. Spectator, p. 600.)

We cannot question but that the happiness of a soul will be adequate to its nature, and that it is not endowed with any faculties which are to lie useless and unemployed. The happiness is to be the happiness of the whole man, and we may easily conceive to ourselves the happiness of the soul while any one of its faculties is in the fruition of its chief good. The happiness may be of a more exalted nature in proportion as the faculty employed is so. But as the whole soul acts in the exertion of any of its particular powers, the whole soul is happy in the pleasure which arises from any of its particular acts. For notwithstanding, as has been before hinted, and as it has been taken notice of by one of the greatest of modern

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philosophers, we divide the soul into several powers and faculties, there is no such division in the soul itself, since it is the whole soul that remembers, understands, wills, or imagines. Our manner of considering the memory, understanding, will, imagination, and the like faculties, is for the better enabling us to express ourselves in such abstract subjects of speculation, — not that there is any such division of the soul itself.

Exercise 275

(The same continued.)

Seeing then that the soul has many different faculties, or, in other words, many different ways of acting; that it can be intensely pleased or made happy by all these different faculties or ways of acting; that it may be endowed with several latent faculties which it is not at present in a condition to exert; that we cannot believe the soul endowed with any faculty which is of no use to it; that, whenever any one of these faculties is transcendently pleased, the soul is in a state of happiness, and in the last place, considering that the happiness of another world is to be the happiness of the whole man; who can question but that there is an infinite variety in those pleasures we are speaking of, and that this fulness of joy will be made up of all those pleasures which the nature of the soul is capable of receiving? We shall be the more confirmed in this doctrine, if we observe the nature of variety with regard to the soul of man. The soul does not care to be always in the same beat. The faculties relieve one another by turns, and receive an additional pleasure from the novelty of those objects about which they are conversant.

Exercise 276.

(Gibbon's Decline and Fall, c. 41.)

The epistle of Belisarius to the emperor announced his victory, his danger, and his resolution. "According to your commands we have entered the dominions of the Goths, and reduced to your obedience Sicily, Campania, and the city of Rome; but the loss of these con-

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quests will be more disgraceful than their acquisition was glorious. Hitherto we have successfully fought against the multitudes of the barbarians; but their multitudes may finally prevail. Victory is the gift of Providence, but the reputation of kings and generals depends on the success or failure of their designs. Permit me to speak with freedom; if you wish that we should live, send us subsistence; if you desire that we should conquer, send us arms, horses, and men. The Romans have received us as friends and deliverers; but in our present distress they will be either betrayed by their confidence, or we shall be oppressed by their treachery and hatred. For myself, my life is consecrated to your service; it is yours to reflect whether my death in this situation will contribute to the glory or prosperity of your reign."

Exercise 277.

(Hume. Hist. of England, c. 4.)

It is needless to enter into a controversy, which, by the terms of it, must necessarily degenerate into a dispute of words; it suffices to say that William's first invasion of the island was hostile; that his subsequent administration was entirely supported by arms; that in the very frame of his laws he made a distinction between the Normans and English to the advantage of the former; that he acted in everything as absolute master over the natives whose interest and affections he totally disregarded; and that if there was an interval when he assumed the appearance of a legal sovereign the period was very short, and was nothing but a temporary sacrifice which he, as has been the case with most conquerors, was obliged to make, of his inclination to his policy. Scarcely any of those revolutions, which both in history and in common language have always been denominated conquests appear equally violent, or were attended with so sudden an alteration both of power and property. The Roman state which spread its dominion over Europe left the rights of individuals in a great measure untouched; and those civilized conquerors, while they made their own country the seat of empire, found that they could draw most ad-

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vantage from the subjected provinces by securing to the natives the free enjoyment of their own laws and of their private possessions.

Exercise 278.

(The same continued.)

The barbarians, who subdued the Roman empire though they settled in the conquered countries, yet, being accustomed to a rude uncultivated life, formed a part only of the land sufficient to supply all their wants, and they were not tempted to seize extensive possessions which they knew neither how to cultivate or how to enjoy. But the Normans and other foreigners who followed the standard of William, while they made the vanquished kingdom the seat of government, were yet so far advanced in arts as to be acquainted with the advantages of a large property, and having totally subdued the natives, they pushed the rights of conquest (very extensive in the eyes of avarice and ambition, however narrow in those of reason,) to the utmost extremity against them. Except the former conquest of England by the Saxons themselves, who were induced by peculiar circumstances to proceed even to the extermination of the natives, it would be difficult to find, in all history, a revolution more destructive, or attended with a more complete subjection of the ancient inhabitants. Contumely seems even to have been wantonly added to oppression, and the natives were universally reduced to such a state of meanness and poverty that the English name became a term of reproach.

Exercise 279.

(Addison. Spectator, 26.)

But to return to our subject. I have left the tombs of our English kings for the contemplation of another day, when I shall find my mind disposed for so serious an amusement. I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds; but for my own part, though I am always serious, I do

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not know what it is to be melancholy; and can therefore take a view of nature in her deep and solemn scenes with the same pleasure as in her most gay and delightful ones. By this means I can improve myself with those objects which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents on a tombstone my heart melts with compassion; when I see the tomb of the parents themselves I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them; when I consider rival philosophers that divided the world with their contests and disputes now placed side by side, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.

Exercise 280.

(Addison. Spectator, 70.)

When I travelled I took a particular delight in hearing the songs and fables that are come from father to son, and are most in vogue among the common people of the countries through which I passed. For it is impossible that any thing should be universally tasted and approved by a multitude though they are only the rabble of a nation, which hath not in it some peculiar aptness to please and gratify the mind of man. The greatest critics have laid it down as a rule, that an heroic poem should be founded upon some important precept of morality, adapted to the constitution of the country in which the poet writes. Homer has formed his plan in this view. As Greece was a collection of many governments who suffered very much among themselves, and gave the Persian emperor who was their common enemy many advantages over them by their mutual jealousies and animosities, Homer, in order to establish among them an union which was so

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necessary for their safety, grounds his poem upon the discords of the several Grecian princes who were engaged in a confederacy against an Asiatic prince, and the several advantages which the enemy gained by such their discords.

Exercise 281.

(Robertson's Charles V., Book iv.)

By these checks the spirit of the peasants was overawed rather than subdued, and, their grievances multiplying continually, they ran to arms with the most frantic rage. Their first appearance was near Ulm in Suabia. The peasants in the adjacent country flocked to their standard with the ardour and impatience natural to men, who, having groaned long under oppression, beheld at last some prospect of deliverance; and, the contagion spreading from province to province reached almost every part of Germany. Wherever they came they plundered the monasteries, wasted the lands of their superiors, rased their castles, and massacred without mercy all persons of noble birth who were so unhappy as to fall into their hands. Having intimidated their oppressors, as they imagined, by the violence of these proceedings, they began to consider what would be the most proper and effectual method of securing themselves for the future from their tyrannical exactions. With this view they drew up a memorial containing all their demands, and declared that while arms were in their hands they would either persuade or oblige the nobles to give them full satisfaction with regard to these.

Exercise 282.

(Robertson's Charles V., Book v.)

It was now in Doria's power to have rendered himself the sovereign of his country which he had so happily delivered from oppression. The fame of his former actions, the success of his present attempts, the attachment of his friends, the gratitude of his countrymen, together with

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the support of the emperor, all conspired to facilitate his attaining the supreme authority, and invited him to lay hold of it. But, with a magnanimity of which there are few examples, he sacrificed all thoughts of aggrandizing himself to the virtuous satisfaction of establishing liberty in his country,—the highest object at which ambition can aim. Having assembled the whole body of the people in the court before his palace, he assured them that the happiness of seeing them once more in possession of freedom was to him a full reward for all his services, that, more delighted with the name of citizen than of sovereign, he claimed no pre-eminence or power above his equals; but remitted entirely to them the right of settling what form of government they would now choose to be established among them.

Exercise 283.

(Burnet's History of his Own Times, Book vi.)

Thus died William, in the fifty-second year of his age, having reigned thirteen years and a few days.—He had a thin and weak body, and was of a delicate constitution. His behaviour was solemn and serious, seldom cheerful, and but with a few. He spoke little and very slowly, which was his character at all times except in a day of battle; for then he was all fire though without passion; he was then everywhere, and looked to everything. He had no great advantages from education; and, being apprehensive of those who were looking narrowly into everything he said or did, he had brought himself under an habitual caution that he could never shake off, though in another scene it proved as hurtful as it was then necessary to his affairs. He understood many languages, so that he was well fitted to command armies composed of several nations. He had a memory that amazed all about him, for it never failed him; he was an exact observer of men and things; his strength lay rather in a true, discerning, and a sound judgment than in imagination or invention.

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Exercise 284.

(The same continued.)

His designs were always great and good; but it was thought he trusted too much to that, and that he did not descend enough to the humours of his people to make himself and his notions more acceptable to them. This, in a government that has so much of freedom as ours, was more necessary than he was inclined to believe. He did not like contradiction, nor to have his actions censured, but he loved to employ and favour those who had the arts of complaisance, yet he did not love flatterers. His genius lay chiefly to war, in which his courage was more admired than his conduct; great errors were often committed by him, but his heroic courage set things right, as it inflamed those who were about him. He knew all foreign affairs well, and understood the state of every court in Europe very particularly; he instructed his own ministers himself, but he did not apply enough to affairs at home. Few men had the art of concealing and governing passion more than he had, yet few men had stronger passions. He was too easy to the faults of those about him, when they did not lie in his own way, or cross any of his designs. He died in a critical time for his own glory, since he had formed a great alliance, and had projected the whole scheme of the war; so that if it succeeds, a great part of the honour of it will be ascribed to him; and if otherwise it will be said that he was the soul of the alliance that did both animate and knit it together, and that it was natural for that body to die and fall asunder when he who gave it life was withdrawn.

Exercise 285.

(Burnet's History of his Own Times, Book vi.)

After this on a sudden Namur was invested, and the king drew off the main part of his army to besiege that place, and left above thirty thousand men under the command of the prince of Vaudemont, who was the best general he had; for prince Waldeck died above a year

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before this. With this army he was to cover Flanders while the king carried on the siege. As soon as Namur was invested Boufflers threw himself into it with many good officers and a great body of dragoons. The garrison was twelve thousand strong. A place so happily situated, so well fortified, and so well furnished and commanded, made the attempt seem bold and doubtful. The dry season put the king under another difficulty. The Maese was so low that there was not water enough to bring up the barks laden with ammunition from Maestricht; so that many days were lost in bringing these overland, and if Villeroy had followed the king close it is thought he must have quitted the design; but the French presumed upon the strength of the place and garrison, and our being so little practised in sieges. They thought that Villeroy might make some considerable conquest in Flanders, and, when that was done, come in good time to raise the siege.

Exercise 286.

(Addison. Spectator, 183.)

There were two families which from the beginning of the world were as opposite to each other as light and darkness; the one of them lived in Heaven and the other in Hell. The youngest descendant of the first family was Pleasure, who was the daughter of Happiness, who was the child of Virtue, who was the offspring of the Gods. These, as I said before, had their habitation in heaven. The youngest of the opposite family was Pain, who was the son of Misery, who was the child of Vice, who was the offspring of the Furies. The habitation of this race of beings was in hell. The middle station of nature between these two opposite extremes was the earth; which was inhabited by creatures of a middle kind, neither so virtuous as the one nor so vicious as the other, but partaking of the good and bad qualities of these two opposite families. Jupiter considering that this species, commonly called man, was too virtuous to be miserable, and too vicious to be happy, that he might make a distinction between the good and

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bad, ordered the two youngest of the above-mentioned families — Pleasure, who was the daughter of Happiness, and Pain who was the son of Misery — to meet one another upon this part of nature which lay in the half-way between them, having promised to settle it upon them both, provided they could agree upon the division of it, so as to share mankind between them.

Exercise 287.

(The same continued.)

Pleasure and pain were no sooner met in their new habitation but they immediately agreed upon this point, that pleasure should take possession of the virtuous and pain of the vicious part of that species which was given up to them. But, upon examining to which of them any individual they met with belonged, they found each of them had a right to him; for that, contrary to what they had seen in their old places of residence, there was no person so vicious who had not some good in him, nor any person so virtuous who had not in him some evil. The truth of it is, they generally found upon search, that in the most vicious man pleasure might lay claim to a hundredth part, and that in the most virtuous man pain might come in for at least two thirds. This they saw would occasion endless disputes between them, unless they could come to some accommodation.

Exercise 288.

(The same continued.)

To this end there was a marriage proposed between them, and at length concluded. By this means it is that we find pleasure and pain are such constant yoke-fellows, and that they either make their visits together, or are never far asunder. If pain comes into a heart, he is quickly followed by pleasure; and if pleasure enters, you may be sure that pain is not far off. But notwithstanding this marriage was very convenient for the two parties, it did not seem to answer the intention of Jupiter in send-

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ing them among mankind. To remedy, therefore, this inconvenience, it was stipulated between them by article, and confirmed by the consent of each family, that notwithstanding they here possessed the species indifferently, upon the death of every single person, if he was found to have in him a certain proportion of evil, he should be despatched into the infernal regions by a passport from pain, there to dwell with misery, vice, and the furies. Or, on the contrary, if he had in him a certain proportion of good, he should be despatched into heaven by a passport from pleasure, there to dwell with happiness, virtue, and the Gods.

Exercise 289.

(Clarendon's History of the Rebellion, Book i.)

That posterity may not be deceived, by the prosperous wickedness of those times of which I write, into an opinion that nothing less than a general combination and universal apostacy in the whole nation, from their religion and allegiance, could, in so short a time, have produced such a total and prodigious alteration and confusion over the whole kingdom; and that the memory of those who, out of duty and conscience, have opposed that torrent, which did overwhelm them, may not lose the recompence due to their virtue, but having undergone the injuries and reproaches of this, may find a vindication in a better age, it will not be unuseful, for the information of the judgment and conscience of men, to present to the world a full and clear narrative of the grounds, circumstances, and artifices of this rebellion, not only from the time since the flame hath been visible in a civil war, but, looking farther back, from these former passages and accidents by which the seed-plots were made and framed, from whence those mischiefs have successively grown to the height they have since arrived at.

Exercise 290.

(The same continued.)

And in this ensuing history, though the hand and judgment of God will be very visible in infatuating a

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people (as ripe and prepared for destruction), into all the perverse actions of folly and madness; making the weak to contribute to the designs of the wicked, and suffering even those by degrees, out of a conscience of their guilt, to grow more wicked than they intended to be, letting the wise to be imposed upon by men of small understanding, and permitting the innocent to be possessed with laziness and sleep in the most visible crisis of danger, uniting bad men, though of the most different opinions, opposite interests, and distant affections, in a firm and constant league of mischiefs; and dividing those, whose opinions are the same, into faction and emulation more pernicious to the public than the treason of the others; whilst the poor people, under pretence of zeal to religion, law, and liberty (words of precious esteem in their just signification) are furiously hurried into actions dissolving all the elements of religion; cancelling all obligations, and destroying all foundations of law and liberty; I say though the immediate finger and wrath of God must be acknowledged in these perplexities and distractions, yet he who shall diligently observe the distempers and conjunctures of the times, the ambition, pride and folly of persons, and the sudden growth of wickedness from want of care and circumspection in the first impressions, will find all these miseries to have proceeded and to have been brought upon us from the same natural causes and means which have usually attended kingdoms swollen with long-plenty, pride, and excess.

Exercise 291.

(The same continued.)

And it may be, upon the consideration how impossible it was to foresee many things that have happened, and how necessary to overlook many other things, we may not yet find the cure so desperate, but that by God's mercy the wounds may again be bound up, and then this prospect may not make the future peace less pleasant and durable. I have the more willingly induced myself to this unequal task, out of the hope of contributing somewhat to this blessed end; and that it may serve to inform

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myself and some others what we ought to do, as well as to comfort us in what we have done. For which work, as I may not be thought altogether an incompetent person, having been present in those councils before and till the breaking out of the rebellion, and having since had the honour to be near two great kings in some trust, so I shall perform the same with all faithfulness, with an equal observation of the faults and infirmities of both sides, with their defects and oversights in pursuing their own ends, and shall no otherwise mention small and light occurrences than as they have been introductions to matters of the greatest moment; nor speak of persons otherwise than as the mention of their virtues or vices is essential to the work in hand. In which I shall, with truth, preserve myself from the least sharpness that may proceed from private provocation, and, in the whole, observe the rules that a man should who deserves to be believed.

Exercise 292.

(Burke. Speech on Conciliation with America.)

I am sensible that all I have asserted is admitted; but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people be the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their tempers and their habits. Those who understand the military art will, of course, have some predilection for it; but I confess, possibly for want of this knowledge, my opinion is much more in favour of prudent management than of force. Considering force not as an odious but a feeble instrument for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us. First, permit me to observe, that the use of force alone is but temporary; it may subdue for a moment, but it does not remove the necessity of subduing again; and a nation is not governed which is perpetually to be conquered. My next objection is its uncertainty. Terror is not always the effect of force; and an armament

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is not a victory. If you do not succeed, you are without resources; for, conciliation failing, force remains; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness, but they can never be begged as alms by an impoverished and defeated violence.

Exercise 293.

(Burke. Vindication of National Society.)

In all parts of the world mankind, however debased, retains still the sense of feeling; the weight of tyranny becomes at last insupportable, but the remedy is not so easy. In general the only remedy by which they attempt to cure the tyranny, is to change the tyrant. This is and always was the case for the greater part. In some countries, however, were found men of more penetration, who discovered that to live by one man's will was the cause of all men's misery. They therefore changed their former method, and assembling the men in their several societies the most respectable for their rank and fortunes, they confided to them the charge of the public welfare. This originally formed what is called an aristocracy. They hoped it would be impossible that such a number could ever join in any design against the general good; and they promised themselves a great deal of security and happiness from the united councils of so many able and experienced persons. But it is now found by abundant experience that an aristocracy and a despotism differ but in name; and that a people who are in general excluded from any share in the legislature, are, to all intents and purposes, as much slaves, when twenty, independent of them, govern, as when one domineers.

Exercise 294.

(Burke on the Sublime and Beautiful, Part i. sec. 4.)

But shall we therefore say that the removal of pain, or its diminution, is always simply painful? Or affirm that the cessation or the lessening of pleasure is always attended

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itself with a pleasure? By no means. What I advance is no more than this; first, that there are pleasures and pains of a positive and independent nature; and secondly, that the feeling which results from the ceasing or diminution of pain does not bear a sufficient resemblance to positive pleasure to have it considered of the same nature, or to entitle it to be known by the same name; and thirdly, that upon the same principle the removal or qualification of pleasure has no resemblance to positive pain. It is certain that the former feeling (the removal or moderation of pain,) has something in it far from distressing or disagreeable in its nature. This feeling, in many cases so agreeable, but in all so different from positive pleasure, has no name which I know but that hinders not its being a real one, and very different from all others.

Exercise 295.

(Hume. History of England, c. 13.)

But Edward, however exceptionable his character may appear on the head of justice, is the model of a politic and warlike king. He possessed industry, penetration, courage, vigilance, and enterprise. He was frugal in all his expences that were not necessary; he knew how to open the public treasures on a proper occasion. He punished criminals with severity; he was gracious and affable to his servants and courtiers, and being of a majestic figure, expert in all military exercises, and in the main well proportioned in his limbs, notwithstanding the great length and smallness of his legs, he was as well qualified to captivate the populace by his external appearance as to gain the approbation of men of sense by his more solid virtues. But the chief advantage which the people of England reaped, and still continue to reap, from the reign of this great prince, was the correction, extension, amendment, and establishment of the laws, which Edward maintained with great vigour, and left much improved to posterity. For the acts of a wise legislator commonly remain, while the acquisitions of a conqueror often perish with him.

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Exercise 296.

(Macaulay's History of England, c. 9.)

James flattered himself that concessions so great, made in the short space of a month, would bring back to him the hearts of his people. Nor can it be doubted that such concessions, made before there was reason to expect an invasion from Holland, would have done much to conciliate most people; but gratitude is not to be expected by rulers who give to fear what they have refused to justice. During three years the king had been proof to all argument and to all entreaty; every minister who had dared to raise his voice in favour of the civil and ecclesiastical constitution of the realm had been disgraced; a parliament eminently loyal had ventured to protest gently and respectfully against a violation of the fundamental laws of England, and had been sternly reprimanded, prorogued, and dissolved. Judge after judge had been deprived of office for declining to give decisions opposed to the whole common and statute law. Prelates, to whose steadfast fidelity the king owed the crown which he wore, had on their knees besought him not to command them to violate the laws of God and of the land. They had been threatened, imprisoned, prosecuted, and had narrowly escaped utter ruin.

Exercise 297.

(The same continued.)

Then at length the nation, finding that right was borne down by might, and that even supplication was treated as a crime, began to think of trying the chances of war. The oppressor learned that an armed deliverer was at hand, and would be eagerly welcomed by all classes. All was immediately changed; that government which had requited constant and zealous service with spoliation and persecution, that government which to weighty reasons and pathetic entreaties had replied only by injuries and insults, became in a moment strangely gracious. It was then

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evident that on the equity, humanity, the plighted word of the king no reliance could be placed, and that he would govern well only so long as he was under the strong dread of resistance. His subjects were therefore by no means disposed to restore to him a confidence which he had justly forfeited, or to relax the pressure which had wrung from him the only good acts of his reign.

Exercise 298.

(Macaulay's History of England, c. 9.)

But there was no cause for alarm. James was bent on ruining himself; and every attempt to stop him only made him rush more eagerly to his doom. When his throne was secure, when his people were submissive, when the most obsequious of Parliaments was eager to anticipate all his reasonable wishes, when foreign kingdoms and commonwealths paid emulous court to him, when it depended only on himself whether he would be the arbiter of Europe, he had stooped to be the slave and the hireling of France. And now when by a series of crimes and follies he had succeeded in alienating his neighbours, his subjects, his soldiers, his sailors, his children, and had left himself no refuge but the protection of France, he was taken with a fit of pride, and determined to assert his independence. That help which, when he did not want it, he had accepted with ignominious tears, he now, when it was indispensable to him, threw contemptuously away. Having been abject, when he might with propriety have been punctilious in maintaining his dignity, he became ungratefully haughty at a moment when haughtiness must bring on him derision and ruin. He resented the friendly intervention which might have saved him.

Exercise 299.

(Hume's History of England, c. 19.)

Henry then bent his march northwards to Calais, but he was still exposed to great and imminent danger from

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the enemy, who had also passed the Somme, and threw themselves full in his way, with a purpose of intercepting his retreat. After he had passed the small river of Ternois, at Plangi, he was surprised to observe from the heights the whole French army drawn up in the plains of Agincourt, and so posted that it was impossible for him to proceed on his march without coming to an engagement. Nothing in appearance could be more unequal than the battle upon which his safety and all his fortunes now depended. The English army was little more than half the number which had disembarked at Harfleur, and they laboured under every discouragement and necessity. The enemy was five times more numerous; was headed by all the princes of the blood, and was plentifully supplied with provisions of every kind. Henry's situation was exactly similar to that of Edward at Cressy, and of his son at Poitiers, and the memory of these great events inspiring the English with courage made them hope for a like deliverance from their present difficulties. The king likewise observed the same prudent conduct which had been followed by these great commanders; he drew up his army on a narrow ground between two woods, which guarded each flank; and he patiently expected in that posture the attack of the enemy.

Exercise 300.

(The same continued.)

Had the French general been able either to reason justly upon the present circumstances of the two armies, or to profit by past experience, he had declined a combat, and had waited till necessity, obliging the English to advance, had made them relinquish the advantages of their situation. But the impetuous valour of their nobility, and a vain confidence in superior numbers, brought on this fatal action which proved the source of infinite calamities to their country. The French archers on horseback, and their men at arms crowded in their ranks, advanced upon the English archers, who had fixed pallisadoes in their front to break the impression of the enemy, and who safely plied them, from behind that defence, with a shower of

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arrows which nothing could resist. The clay soil, moistened by some rain which had lately fallen, proved another obstacle to the force of the French cavalry; the wounded men and horses discomposed their ranks; the narrow compass in which they were pent hindered them from recovering any order; the whole army was a scene of confusion, terror, and dismay. And Henry, perceiving his advantage, ordered the English, who were light and unencumbered, to advance upon the enemy, and seize the moment of victory.

Exercise 301.

(Hume's History of England, c. 54.)

It is now full two hundred and forty years since treasons were defined; and so long has it been since any man was touched to this extent, upon this crime, before myself. We have lived, O judges, happily to ourselves at home, we have lived gloriously abroad to the world. Let us be content with what our fathers have left us; let not our ambition carry us to be more learned than they were in these killing and destructive arts. However, my adversaries say they speak for the commonwealth, and they believe so. Yet, under favour, it is I who in this particular speak for the commonwealth. Precedents like those which are endeavoured to be established against me, must draw along such inconveniences and miseries, that in a few years the kingdom will be in such a state that no man shall know by what rule to govern his words and actions. Impose not, O judges, difficulties insurmountable upon ministers of state, nor disable them from serving with cheerfulness their king and country. If you examine them, and under such severe penalties, the scrutiny will be intolerable. The public affairs of the kingdom must be left waste, and no wise man, who has any honour or fortune to lose, will ever engage himself in such dreadful, such unknown perils.

Exercise 302.

(Robertson's History of America, Book iv.)

The perpetual hostilities carried on among the American tribes are productive of very fatal effects. Even in seasons

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of public tranquillity their imperfect industry does not supply them with any superfluous store of provisions; but when the irruption of an enemy desolates their cultivated lands, or disturbs them in their hunting excursions, such a calamity reduces a community, naturally improvident and destitute of resources, to extreme want. All the people of the district that is invaded are frequently forced to take refuge in woods or mountains, which can afford them little subsistence, and where many of them perish. Notwithstanding their excessive caution in conducting their military operations, and the solicitude of every leader to preserve the lives of his followers, as the rude tribes in America seldom enjoy any interval of peace, the loss of men among them is considerable, in proportion to the degree of population. Thus famine and the sword combine in thinning their numbers. All their communities are feeble, and nothing now remains of nations which were once considerable, but the name.

Exercise 303.

(Robertson's History of Charles V., Book viii.)

But it happened fortunately for Charles that the confederates did not avail themselves of the advantage which lay so full in their view. In civil wars the first steps are commonly taken with much timidity and hesitation. Men are solicitous at that time to put on the semblance of moderation and equity. They strive to gain partisans by seeming to adhere strictly to known forms; nor can they be brought at once to violate those established institutions which, in times of tranquillity, they have been accustomed to reverence. Hence their proceedings are often feeble and dilatory when they ought to be most vigorous and decisive. Influenced by those considerations, which, happily for the peace of society, operate powerfully on the human mind, the confederates could not think of throwing off that allegiance which they owed to the head of the empire, or of turning their arms against him without one solemn appeal more to his candour and to the impartial judgment of his fellow-subjects. For this pur-

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pose they addressed a letter to the emperor, and a manifesto to all the inhabitants of Germany. They represented their own conduct with regard to civil affairs as dutiful and submissive; they mentioned the inviolable union in which they had lived with the emperor, as well as the many and recent marks of his good will and gratitude wherewithal they had been honoured. They asserted religion to be the sole cause of the violence which the emperor now meditated against them; and, in proof of this, produced many arguments to convince those who were so weak as to be deceived by the artifices with which he endeavoured to cover his real intentions; they declared their own resolution to risk every thing in maintenance of their religious rights, and foretold the dissolution of the Germanic league of the emperor should finally prevail against them.

Exercise 304.

(Gibbon's Decline and Fall, c. 7.)

The emperor Balbinus attempted, by ineffectual edicts and precarious truces, to reconcile the factions at Rome; but their animosity, though smothered for awhile, burned with redoubled violence. The soldiers, detesting the senate and the people, despised the weakness of a prince who wanted either the spirit or the power to command the obedience of his subjects. After the tyrant's death his formidable army had acknowledged, from necessity rather than from choice, the authority of Maximus, who transported himself without delay to the camp before Aquileia. As soon as he had received their oath of fidelity, he addressed them in terms full of mildness and moderation; lamented rather than arraigned the wild disorders of the times; and assured the soldiers that, of all their past conduct, the senate would remember only their generous desertion of the tyrant, and their voluntary return to their duty. Maximus enforced his exhortations by a liberal donative, purified the camp by a solemn sacrifice, and then dismissed the legions to their several provinces, impressed, as he hoped, with a lively sense of gratitude and obedience.

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Exercise 305.

(Addison. Spectator, p. 352.)

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is like building on a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first, upon a true and solid foundation. For sincerity is firm and substantial, and there is nothing hollow and unsound in it, and, because it is plain and open, fears no discovery; of which the crafty man is always in danger; and when he thinks he walks in the dark all his pretences are so transparent that he that runs may read; he is the last man that finds himself to be found out, and whilst he takes it for granted that he makes fools of others, he renders himself ridiculous. Add to all this that sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch of business; it creates confidence in those we have to deal with, saves the labour of many inquiries, and brings things to an issue in a few words.

Exercise 306.

(Robertson's History of Charles V., Book vi.)

During these operations Montmorency found himself exposed to greater danger from his own troops than from the enemy; and their inconsiderate valour went near to have precipitated the kingdom into those calamities which he with such industry and caution had endeavoured to avoid. Unaccustomed to behold an enemy ravaging their country almost without control; impatient of such long inaction; unacquainted with the slow and remote, but certain effects of Montmorency's system of defence, the French wished for battle with no less ardour than the imperialists; they considered the conduct of their general

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nations: and if that part of the globe maintain sentiments of liberty, honour, equity, and valour, superior to the rest of mankind, it owes these advantages chiefly to the seeds implanted by those generous barbarians. The Saxons who subdued Britain, as they enjoyed great liberty in their own country, obstinately retained that invaluable possession in their new settlement; and they imported into this island the same principles of independence which they had inherited from their ancestors.

Exercise 308.

(Burke on Conciliation with America.)

The capital leading questions, on which you must this day decide, are these two: First, whether you ought to concede; and, secondly, what your concession ought to be? On the first of these questions we have gained (as I have just taken the liberty of observing to you) some ground. But I am sensible that a good deal more is still to be done. Indeed, sir, to enable us to determine, both on the one and the other of these great questions, with a firm and precise judgment, I think it may be necessary to consider distinctly the true nature and the peculiar circumstances of the object which we have before us; because, after all our struggle, whether we will or not, we must govern America according to that nature and those circumstances, and not according to our own imaginations, not according to abstract ideas of right, by no means according to mere general theories of government, the resort to which appears to me, in our present situation, no better than arrant trifling. I shall therefore endeavour, with your leave, to lay before you some of the most material of these circumstances in as full and as clear a manner as I am able to state them.

THE END.

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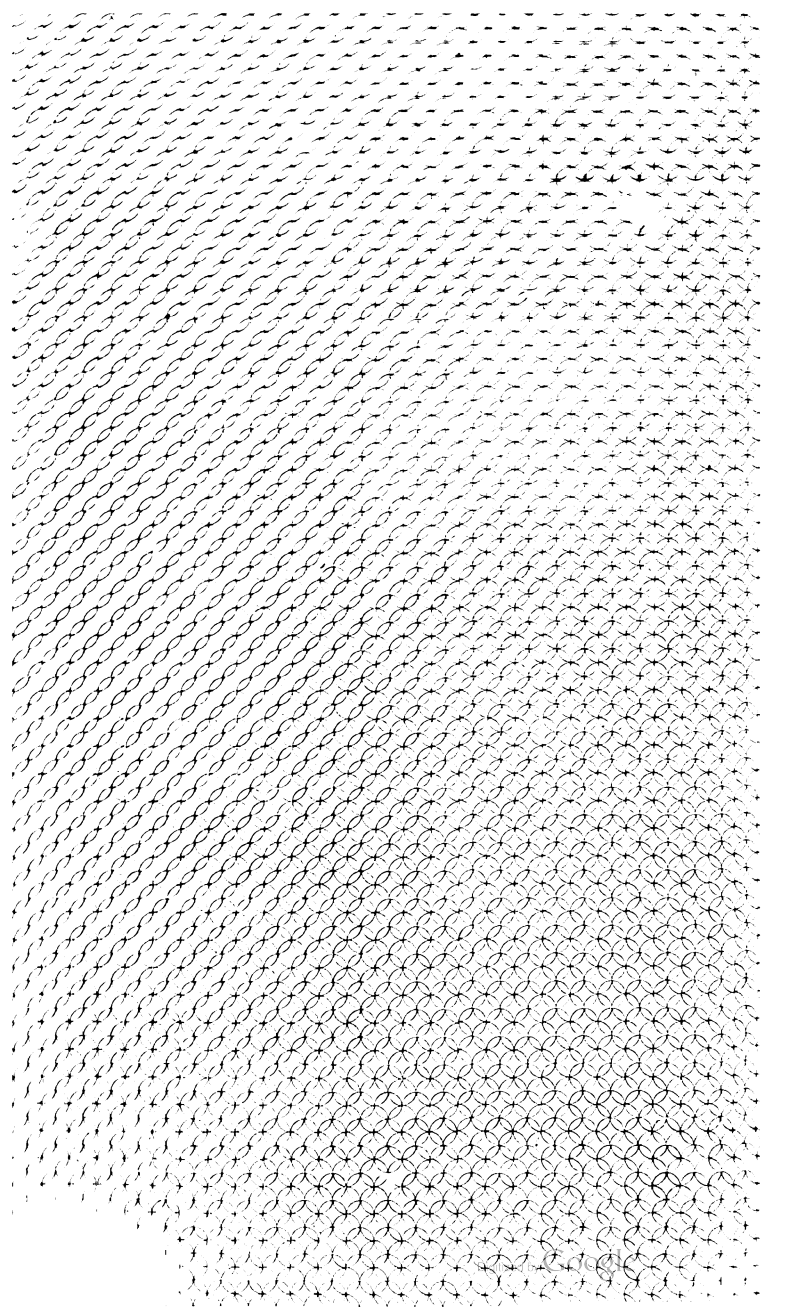

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